

The CHRISTIAN CENTURY

A Journal of Religion

A Woman's View of the Virgin Birth

By Maude Royden

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*Thirteenth Article in the Series on
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By Joseph Fort Newton

An Editorial Addressed to
President Harding, Christian

OCT 22 1921

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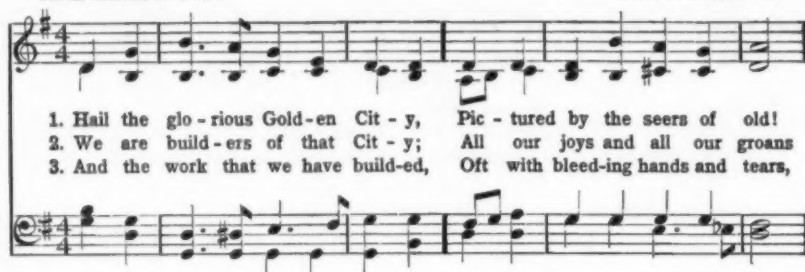
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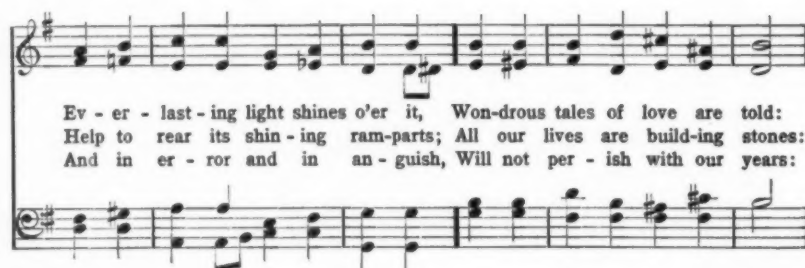
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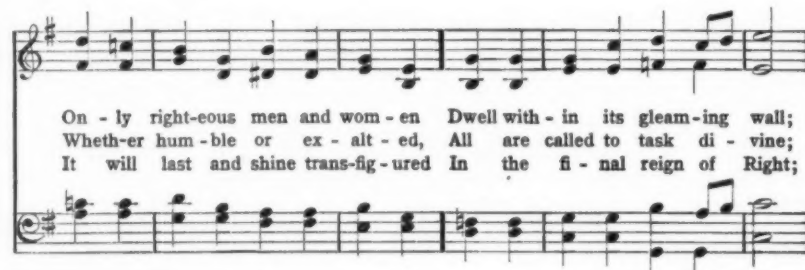
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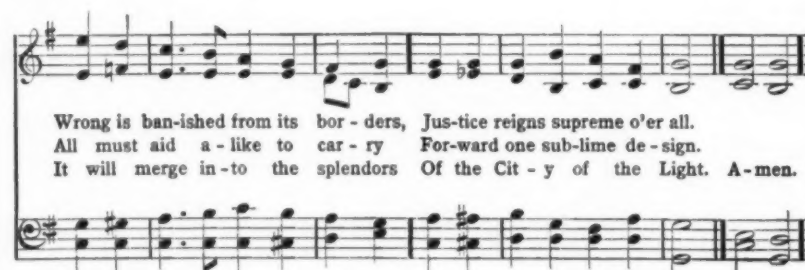
1. Hail the glo - rious Gold - en Cit - y, Pic - tured by the seers of old!
2. We are build - ers of that Cit - y; All our joys and all our groans
3. And the work that we have build - ed, Oft with bleed - ing hands and tears,



Ev - er - last - ing light shines o'er it, Won - drous tales of love are told:
Help to rear its shin - ing ram - parts; All our lives are build - ing stones:
And in er - ror and in an - guish, Will not per - ish with our years:



On - ly right - eous men and wom - en Dwell with - in its gleam - ing wall;
Wheth - er hum - ble or ex - alt - ed, All are called to task di - vine;
It will last and shine trans - fig - ured In the fi - nal reign of Right;



Wrong is ban - ished from its bor - ders, Jus - tice reigns supreme o'er all.
All must aid a - like to car - ry For - ward one sub - lime de - sign.
It will merge in - to the splendors Of the Cit - y of the Light. A - men.

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Note the beauti-
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this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

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EDITORIAL

The International Struggle in China

THE conservatives who now control the government of China realize how hostile to their ambitions the educational process is. At the moment they have closed up the University of Peking and refused grants to colleges and universities all over the land. Naturally, they feel that education makes impossible the kind of government they now conduct. Meanwhile these oppressive measures have been met with determination by Chinese student bodies. The teachers are organized into what is known as the New Thought Movement. It is this organization that has invited Professor John Dewey and Mr. Bertrand Russell to visit China and lecture at the great centers. At the present time there is a strong tendency for the movement to be anti-religious, although not a few Christians are numbered among the great teachers. It cannot be doubted that the pedagogues will prove once more that the pen is mightier than the sword, and that by their writings and the use of the new journalistic literature that is being produced they can bring about the downfall of the reactionary government. Meanwhile those who are interested in making China Christian watch such struggles as this with the keenest interest. Missionaries may not, of course, engage definitely in political propaganda, but it is their privilege to teach the underlying principles which have created all the free governments of the western world. The hope of China lies in the adoption of these principles. The lack of missionary leadership may mean that the largest nation of earth will undergo an intellectual experience whose end is a sort of social blind alley—like, say, that into which Latin American lands have been misled. Western materialism makes a strong appeal at the present time in many intellectual centers. Should

China adopt the philosophy and spiritual attitude that brought Germany to sorrow and defeat, and that dominates Japanese thought today, she might become the world's greatest menace. Only a China Christianized offers the hope of ending the "yellow peril," for the only "yellow peril" there is lies in the adoption of that view of life which brought into the world a "white peril."

Starting With the Child

THE church discourages itself by trying to enlist the enthusiasm of adults for its reforms. Most minds more than fifty years of age are impervious to new ideas, or at least they take on new ideas with great difficulty. The hope of the world lies in the education of the child. So long as the temperance movement depended upon the efforts of John B. Gough and others in signing up drunkards to abstain from liquor, the saloon men had no need to fear the temperance movement. The deadly thing was the instruction of the young. In one generation after we began having temperance lessons in the Sunday school and scientific temperance instruction in the public schools, the great reform was accomplished. Yet the lesson of all this seems to have been lost on the church. We are now at grips with new enemies and seeking to invest with authority certain great new ideals. And once more we are trying to inaugurate the new day through the inert mass of adult mentality instead of going to the impressionable minds of the children. Germany reared a generation of citizens imbued with the war idea. The Fatherland was surrounded by enemies. The great war came from this deadly teaching. Were the nations to bring up a single generation of children imbued with the concept of world brotherhood quite an opposite effect might be produced.

In the matter of missionary and ministerial volunteers, the church begins too late. After the boy or girl has lived through the dreams of the junior period and come on over into adolescence, it is often too late to present the claims of the Christian professions. The pedagogy of the church needs a complete revision, not simply from the standpoint of teaching the Bible, but from the more important standpoint of carrying the purposes and goals of the church to the minds that are ready to receive them. A great deal of Sunday school instruction is only pious sentimentalizing. It needs to be shot through with Christian statesmanship.

The Mother Confessor

WITH the father confessor the church has long been familiar. The minister of religion has for centuries received the confidences of his people and defended this sacred trust against the demands of a curious world. Young and old have come with the story of their mistakes, their love affairs, their ambitions, and their sorrows to find in the man of God a sympathetic and wise helper. It is significant of the new day that the minister's wife in the evangelical church is coming to share in this responsibility. She is now an educated person, and, like the wife of Martin Luther, usually a person of character and discretion. If she is not, she does not last long—and probably her husband does not last long either. It is natural that women should seek out a woman from whom they may seek counsel on life's difficulties. This places upon the woman of the manse responsibilities rather too hard to be borne in most situations. She must mother her own children, keep her own house, and yet carry on as the mother confessor for a whole parish. It grows upon thoughtful observers that the parish must some day take definite account of the possibilities of an educated woman in the manse, and set her free from much of the household labor to engage in activities more fruitful to the community. Only as ministerial salaries increase to the point of providing help in the home will the church be able to utilize to the full this great latent power. The minister's wife emancipated from other duties might well accompany her husband on parish visits, where so often only women are found at home. Her leadership and helpful influence would guarantee that the women of the parish had a confidant and an adviser as well as the men.

The Family in Soviet Russia

THAT the Russian government contemplated changes in the organization of the people's home life was at first denied by many as being hostile propaganda. A number of very crude stories in this connection to the detriment of the bolshevik chiefs were shown to be canards. However, the facts about Russia are gradually reaching the outside world in spite of censorship. So reputable and unbiased a journal as the *Survey* has an article recently from the pen of Dr. Hans Niedermair on the subject, "Marriage and Maternity in the New Russia."

Under the new laws trial marriage, he says, is in full force. The marriage contract may be entered into for two months. Students going into a town do not hesitate to take up the status of householders, for the obligations they assume are of a very brief character. Any man with a wife who is beginning to show age may apply for a divorce and in a few weeks be legally married to another woman. It is not to be wondered at that the Russian church has opposed these new laws bitterly. In general, the communist seems to regard the family as his chief enemy. He has hoped to put a solid foundation under his communistic state only by the reconstruction of the family, if not its abolishment. The church, on the other hand, has spent more effort in building up the monogamous family than upon any other social labor, believing that only in a civilization resting upon such families could Christianity find adequate expression. Because the marriage of convenience has been denounced from Christian pulpits in Russia, there are today many brave priests who rot in prison to the glory of the Christian profession. To offset the social effects of loose marriage the soviet government has provided state care for mothers. Free medical attention and nursing are provided, and for a period of six months before the birth of the child each mother draws her salary without work. It is declared that the government hopes that eventually these children will be turned over to state nurseries for rearing. No social or economic theory that depends upon or allies itself with a latitudinarian theory of the home can hope to gain the suffrage of the world's Christian public opinion.

Sunday School Notes Denounced by Tract Society

ANOTHER phase of the effort of reactionaries and literalists to hamper the work of Christian scholars in the interpretation of the gospel has been disclosed in connection with work of the Committee on Cooperation in Latin America, of which committee Dr. Robert E. Speer is chairman, Samuel G. Inman, secretary and a score of the foremost leaders in missionary service are members. For the years 1920 and 1921 the American Tract Society published a volume of Notes on the Sunday School Lessons in the Spanish language, edited under the direction of this committee. In February of 1921 the secretaries of the tract society agreed to issue a similar volume for 1922. Accordingly the editors of this committee were instructed to go forward with its preparation. The manuscript was delivered to the tract society, but rejected on the ground that it contained teaching contrary to the evangelical Christian belief, and that the society had been misled in this matter. Furthermore, the statement was made that the society denounces the aforesaid teachings, and has ceased the publication and distribution of these Notes. Their criticisms run counter to the practically unanimous testimony of the missionaries of the thirty boards and societies connected with the Committee on Cooperation in Latin America, constituting an overwhelming majority of the evangelical workers in these western lands. From all sides there have come emphatic commendations of the

work done by the authors of the Notes, and expressions of rejoicing that help of that kind for Sunday-school workers has at last been made available in the Spanish language. It is not to be presumed that every statement in a work of this character can escape criticism from every shade of opinion. A certain degree of liberty must be allowed for personal views. But it is pathetic that a service so admirably rendered by constructive and consecrated Christian scholars should meet the opposition of extreme literalists in their attempt to stay the tide of Christian work in one of its most vital and impressive manifestations. It hardly need be said that the arrangement with the American Tract Society having been repudiated in this ungracious fashion by that organization, the Notes will be published by the Committee on Cooperation with the hearty approval of the leaders in missionary work representing the Protestant evangelical churches.

The One Remedy For Unemployment

THE National Conference on Unemployment held in Washington recently adopted some findings which should be given wide circulation throughout the country. In the opinion of the leaders of the conference the unemployed of the country make a total of 3,500,000, or possibly 5,000,000. Many others are dependent upon these for daily support. The conference took the position that the employment situation is first of all to be met by municipal action. In every city the mayor should create an emergency committee. This committee should coordinate the now separated activities. Employment agencies, public and private, should pool information so that all relief work might be coordinated under a single head. The conference recommended that priority be given to residents of the city in the matter of employment. If this is done, the migration of large sections of the community will be prevented. It also recommended action to prevent begging and irregular solicitation of funds. How much needed this advice is, one can ascertain on the streets of any large city. Many men in soldier's uniform are begging, and it is to be gravely suspected that the uniform is being used by many who never saw service at all. At any rate, no soldier should be subjected to the ignominy of public begging; public agencies exist which will take care of all soldiers who have legitimate needs. The only true remedy for unemployment is employment, the conference declared. There should be no raiding of the public treasuries. Employment may be made possible by the voluntary action of public-spirited citizens, in many ways. For example, householders could have done in winter much of the cleaning and decorating that usually waits until spring. Very properly the road situation comes in for treatment in the report. Millions of dollars of public funds are locked up in the banks on the pretense of politicians that they are waiting for better prices. In Illinois the citizens have another theory to account for the delay. If the municipality is slow in acting in any city, it should be reminded of its duty by the Christian pulpit.

In such a cause, there is no question of economic radicalism or conservatism but only of Christian sympathy and humanity.

The Wood-Forbes Commission In the Philippine Islands

CAREFUL investigation of conditions prevailing in the Philippines appear to have convinced the members of the commission sent out by the United States government under General Wood, that the people of the islands are not yet in suitable condition to assume the responsibilities of self-government. It has been the hope and expectation of all Americans, save those commercially interested in the islands, that the Philippines might soon be permitted to try the experiment of independence, which has proved measurably successful in the case of Cuba. With that in view the islands were originally purchased from Spain for some twenty millions of dollars, after being taken by force of arms in the battle of Manila harbor; and for that purpose the United States has poured its millions of money and its hundreds of school teachers into the area in promotion of missionary and educational enterprises. Eloquent representations have been made by some of the Filipinos, especially those of the Manila group, that the time has come for independence, and that the natives have attained the abilities of self-government. It was to determine this vexed question that the Wood-Forbes Commission was sent out some months since. Naturally the Filipino press has been full of utterances on the question, and much has appeared on both sides of the issue.

Are Filipinos Ready For Independence?

AMONG the various races inhabiting the islands it is apparent that there is by no means an agreement that independence is desirable. Particularly among the mountain peoples the sentiment seems to be decidedly adverse. Missionaries who visit in those regions report the general desire for American rather than Filipino officials. Claim is made that the roads and trails are in a state of disrepair, and that since the appointment of the Ilocano governor, affairs have deteriorated. Indolence, speculation and inefficiency are among the charges made against native officials. In the courts, both those of first instance and those of justices of the peace, delays are common and exasperating. The justices will not devote sufficient time to their work to prevent unjust and inexcusable postponements of hearings, during which people, often quite innocent as later proven, are kept for long periods in jail. It is competently reported that in the various courts in the islands there are more than twenty-seven thousand cases awaiting hearing, and in many instances great hardship is wrought by delays. Self-government is the right of every competent people, and must be the goal of Philippine progress. But only injustice and suffering would be wrought by premature transfer of authority to native and inefficient officials. It is a satisfaction that General Wood has been made governor general of the islands for a year at least.

The report of the commission will be read with deep interest by all public spirited Americans as soon as it is given out.

An Editorial Letter to President Harding, Christian

DEAR MR. PRESIDENT:

Your courteous letter to Miss Freed, in which you endeavor to correct what you call a "misapprehension of the aims of the conference on limitation of armaments," has just been read in the daily newspapers. Your words will be received with deep disappointment by a multitude of your fellow citizens in whose hearts the great gathering at Washington has been through recent months defining itself in terms of ardent expectancy and hope. This hopefulness has been encouraged not alone by the fact of your having called the nations into such a conference, nor even by the peculiarly fine choice of words in which you phrased your invitation to them, but by the belief that, as the day of the gathering approached, your own purpose would be enlarged and stiffened as you came increasingly to feel the determined response of the public will of America and the wistful applause of helpless peoples all over the world. That your conception of the conference should, instead, now appear to be shrinking and your purpose to be appreciably relaxing, is cause for apprehension and anxiety.

Particularly does this anxiety obtain in the hearts of a great host of your fellow churchfolk, men and women who like yourself profess the name of Christ and hold that the mind of Christ is the very wisdom of God for the conduct of all human affairs. We think of you, Mr. President, as a Christian. You are a life-long member of the very honorable Baptist denomination of Christians, trained from your youth in the teachings of the New Testament and professedly committed to the carrying out of the will of Christ in all that you say and do. Yet when you tell your correspondent that the idea of disarmament is "visionary," that such an accomplishment is not only "beyond hope of realization" but that "even its desirability at this time might well be questioned," you do not seem to your fellow Christians to be speaking the language of that faith which both you and we profess. And when you call to witness the "thousands of years of history recording wars and controversies of mankind," and state that "human nature would require revolutionary reorganization to make universal disarmament possible," you seem to mobilize against our Christian hopes the inexorable forces of fate, which not only makes our faith a silly dream but makes our common Master, yours and ours, a foolish Dreamer. Your conclusion that "this is not a hopeful time to undertake that kind of a revolution" seems to put a categorical negation upon the faith which has been inculcated in our hearts through the years of our discipleship at the feet of Christ.

Your fellow Christians cannot help wondering when the time will ever come to undertake such a "revolutionary

reorganization" of mankind as will push war into the obscure limbo of improbabilities, if not just now. Must we wait another nineteen centuries? Or another century? Or even another generation? Must we pass through another hell like that which the world entered in 1914 and is not get emerged from? Will more wars educate us to hate war more than we hate it now? Will "the next war" bring peace closer within our grasp and reach? Surely your Christian principles, Mr. President, do not allow you to cherish such an illusion. That was the illusion under which we fought the late war. The mothers of our soldiers believed they were giving their sons to make a last great sacrifice to end war. Was it a foolish dream? Was it a lie told them by their statesmen? It is an awful descent from the glorious idealism of our fighting days to the cynical fatalism which we sense in your present interpretation of the armament conference. When you do honor to the unknown soldier whose body you are to bury on Armistice day in Arlington, will you tell his unknown mother and other thousands of mothers that the war in which their sons died not only failed to establish peace but created a "present state of the world" which makes this "not a hopeful time to undertake" to disarm the nations? And will you add that in your belief the "present state of the world" makes such an undertaking "undesirable"? That would be an awful confession of the magnificent deceit that was practiced upon our citizenship in the name of patriotism and humanity!

But this is somewhat aside from our present purpose in addressing you. You were not our President during the war. But you are our President now. And you are a Christian. We, your fellow Christians, feel that as a Christian we have a right to expect you to carry the Christian faith and the Christian ideal with you in the administration of this nation's affairs. It is not as a Republican that we are thinking of you, but as a Christian. A Christian Republican is a Christian first and a Republican afterward. Nor yet is it simply as our President that we are thinking of you, but again as a Christian. A Christian President is a Christian first and a President afterward. Christ's will is sovereign over a Christian President just as over rank and file Christian citizens. He is King of kings and Lord of lords. With the utmost respect for your great office as President, we, your fellow Christians, are constrained to approach you not by way of political considerations but in your capacity as a disciple of Christ and a believer in his way of life.

We reproach ourselves that we have expected too little of our Christian statesmen, that we have fallen into the habit of conceiving them in their political character rather than in their Christian character, and have therefore almost forced them to project their policies in terms of the existing political order rather than in terms of the great ideals and goals which they and we hold in common as disciples of the one great Teacher. It is into this pit of secular reasoning that, in all respect, we believe you, our Christian President, have fallen in your attempt to correct the "widespread misapprehension as to the aims of the conference on limitation of armaments." Great as we know the difficulties are that stand in the way of dis-

armament, patiently as we know the task of their removal must be worked out, yet we feel that your appeal to the "thousands of years of history" in which men have fought does but magnify the difficulties and eclipse their solution. No Christian, if he is an intelligent Christian, treats history with contempt. But no Christian, Mr. President, finds in history a reason for calling any good thing impossible. It is the very genius of our Christian faith to act as if so high a goal as a warless world is, under the power of God, possible.

And, moreover, it is the very genius of our Christian faith to hold ourselves responsible, in whatever place of power we may stand, to hold that ideal aloft, to vote for it, to urge it, to open the way for its realization by all practical means, and to invest our character and personality with a significance which our devotion to such a Christian ideal betokens. It seems to your fellow Christians that your address to the war college some weeks since, and now your present letter, disclose an opportunism in their President that is unworthy of his Christian discipleship. Opportunism as means is not reprehensible. But opportunism as end is simply paganism. Our political progress is slow, your fellow Christians believe, because our Christian statesmen are not expected by their Christian brethren to undertake specifically Christian enterprises in the faith that the resources for their accomplishment, albeit invisible and incalculable, are nevertheless truly at hand.

On reading your letter, Mr. President, one wonders how deeply your own mind has been impressed, if at all, with the conception of Christianity that is coming to dominate our modern Christian thought. A more clear idea of what it is to be a Christian is emerging in our time. It is a very radical idea—*terribly radical*. One trembles to write it out, and one can not offer it to another, least of all to a Christian President, save with a consciousness shot through with humility and self reproach. To be a Christian cannot any longer be defined in terms of mere personal respectability, or in terms of churchly conformity, or in terms of doctrinal orthodoxy. To be a Christian is, in its deepest essence, to believe, and to act as if one believes, that the mind of Christ is God's revelation of the way this world is to organize itself; and that the mind of Christ takes in the whole of our life—our industry, our politics, our family relations, our culture, our international relations. To be a Christian is to believe that the brotherhood of man is realizable, that a world without war is no "visionary" illusion, but a practicable possibility. History's "thousands of years" and the "present state of the world" afford no reason why the kingdom of God should not be ushered in quickly if Christian men in positions of vast power like your own, Mr. President, and in humbler positions like those where we stand who now address you, confess our faith in the kingdom and give to its realization all the vigor and intelligence that are within us.

We believe that Christian America ought to appear Christian at the Washington conference. It will not appear Christian if the words in which you are now interpreting the aims of the conference are definitive. Pagan

Japan could say as much. Indeed, this appeal to history's "thousands of years" and the reference to the "present state of the world" are just such utterances as Japan, saturated with our western scientific ideas but untouched by our Christian faith, might be expected to make. Cannot a Christian President of Christian America say more? Cannot he thrill mankind with a great ideal, and make such a mighty moral demand upon the governments of the world as will compel attention and action? No leading Christian statesman has ever yet put into his efforts on behalf of peace the originality and inventiveness that his Christian profession calls for. Your great predecessor did much for peace before we entered the war. But his efforts were timidly restricted to the conventional channels of diplomacy. Does not your Christian heart tell you, Mr. President, that the hour has struck for a Christian President to undertake in the spirit of his Master a great work involving nothing less than the "revolutionary reorganization" of mankind?

Back to the Community

LETTING George do it is the favorite sport of the indolent and bewildered in every department. Just now "George" is the community, and among the most bewildered of the sputtering, hurrying, scurrying multitudes are those who flee before the gathering floods of unemployment. The great conference in Washington, the massed light and leading of the nation, has sagely and anxiously decided that finding jobs for the jobless is up to the communities.

Their conclusions sound sensible, and they sound the more so because their findings are simply a new strain in the chorus swelling from every quarter this long time. The war taught us how necessary is concerted action on the part of those who live near each other, and, with all of its weaknesses, the community demonstrated its enormous capacity to discharge the responsibility. The bonds of neighborliness held the nation together against the severest wrenchings of war. The discovery of the community spirit, and the tested strength of the community bond, are the most precious legacy from a cataclysm which requires all this rich benison to redeem its countless inherent malignities.

The new confidence imposed in the community since the war is further demonstration that common sense and statesmanship are at last joined in recognizing fundamental realities. As the slogan of one of our most progressive and successful communities declares, "For the efficient nation, for the efficient state, there must first be the efficient community." Now that necessity and common sense have gone so far in demonstrating this essential truth, it is proper that all the American people should take account anew of the forces playing upon the village, the town, the city, to strengthen or weaken its social solidarity. Now that the community is to carry the burden of the most serious problems of our social order, how loyally is it being supported?

First, in the industrial and commercial field. The task

which the Washington conference puts up lies immediately here. It requires fundamental sympathies and common understandings wrought into the fiber of the community life. Unemployment must be assumed as a common burden. How sincerely and disinterestedly are the national commercial agencies seeking to cultivate the spirit equal to the task, and to back the community which takes its task sincerely and disinterestedly? At the latest announcement, 1665 chambers of commerce, in as many different communities, are boldly out under the leadership of the chamber of commerce of the United States in a drive for the so-called "open shop." This movement is an often evasive but not less real announcement to organized labor that the aims and ideals for which it has been contending through all its history must be surrendered. It is a declaration of war, a war which many manufacturers and large employers of labor have determined to make a war to the death of labor unions if they can contrive it. The slogan under which the movement is gaining such large momentum deceives the uninitiated. It appeals in words to the innate and ineradicable sense of fairness in every American. It plays upon American traditions of liberty, and heralds the return of that inalienable freedom to sell his labor in whatever market he may choose, and at whatever price he may elect, which is clarified as the inheritance of every American workingman. But the workingman himself is not deceived by these declamations. Self-conscious labor was never more alarmed for its rights and its real liberties. Certain employers themselves join in recognizing and deploring the peril to the principle of collective bargaining which this concerted movement among employers involves.

Not for a generation have the two complementary forces of organized industry been locked in such deadly conflict as today. And the enormously powerful chamber of commerce is challenging its affiliated community agencies to join the battle to the fatal finish of what organized labor has lived and struggled for throughout its history. Only a particular type of chamber of commerce responds to this leadership. Unhappily it is the traditional and still dominant type which is thus appealed to. During the past decade numerous new chambers of a radically different type have been organized, and certain of the older organizations have transformed themselves to express the new ideals and aims. This new type includes representatives of labor as of capital in its membership. It embraces the doctrine that the economic concerns of a community are a partnership. They are not the private property, and may not properly be subject to the domination of any one group. Membership in these chambers is open to all, and all classes and orders of the citizenship are urged to join. The enrolled and active members often run into hundreds and even thousands, over against those close corporations of five or fifteen or twenty-five select capitalists who have from time out of memory dominated the commercial life of many communities.

It is needless to point out the fact that these 1665 chambers officially committed to this renewal of the old savage battle against organized labor are none of them of the

new type. Communities whose economic life is dominated by the old "chamber" are hopelessly divided so long as these battle lines are maintained. Unemployment will disappear in them not in common councils and through the recognition of a community of economic interests, but in just the degree that free-born and heretofore self-respecting American workingmen will take what their economic overlords offer them, or pack up and move on.

Nor in their ranks are merchants and manufacturers striving to preserve the seamless robe which the community's material as well as its spiritual interests should be. Such commercial-civic organizations as the Rotary clubs have proved a boon to many a stagnant community. Their ideals and good-fellowship, and the progressive spirit which they have infused, have stirred and purified many a town beyond the hopes even of their own members. But these achievements are of relative value at the largest and the best. In their very nature they are not community builders. The exclusiveness of the original Rotary club has precipitated the Kiwanis clubs, and the Lion clubs, and the Civitan clubs, all of them embodying some of the same aims, and duplicating the factionalism which was already gone to seed in the lodges and "fraternities" and mutual benefit organizations without number which under "national" promotion had already riddled and shredded the social life of every village and town and city from coast to coast. All of the old remain, and these numerous new are now being imposed with all of their proclamations of devotion to the common good, and their practice of excluding all but the elect from their fellowship.

If any are blind to the religious rivalries and divisions precipitated by competitive national agencies in all our communities, they are certainly not the readers of *The Christian Century*. Before this exploitation the standard American community is most helpless of all. It is the common experience of all disinterested inquirers to find the lay majority eager to gain some basis of community in the social ministries of religion, but before this concerted and incessant assault of competing and lavishly financed denominational agencies the most are altogether without recourse. Citizens simply cannot get together in a community of religion, nor can they even make advanced approaches in this direction without open or insidious interference by these national divisive forces.

These are but samples of the positive and all but overwhelming forces of opposition which every community must face as it seeks to discharge the momentous new responsibility imposed by such recommendations as the recent Washington conference. The tendencies to faction are sufficiently strong in elemental human nature, but when powerful agencies with national prestige are thus preying upon them in every department of the social life, it is a marvel that they preserve a vestige of the community spirit. It renews faith in the inexpugnable vigor of this spirit, and the capacity of human beings to hold to their common loyalties, when one sees our towns and cities resistant to all this divisive propaganda and triumphant in spite of all in the common task.

Alarm for our social integrity, the imminent peril of

our civilization, is driving us in almost a frenzy back to the community. If the sense of neighborhood will not save us we are doomed. It will save us, truly enough. It will triumph in the end. But is it not scandalous that in addition to all of the inherent difficulties of the task, the community should thus be imposed upon by agencies assuming to represent "national" forces and ideals? Under such conditions we can be but barely saved. Thoroughgoing community efficiency is out of the question so long as these sinister forces are given free rein. They are absorbing larger and larger shares of the common wealth. Their enormous endowments give them a power which makes their fell divisive purpose almost invincible. Under appearances of a division of labor they are creating deep-cut divisions of interest, and making social cleavages which only such extreme strain and peril as the war and the after-war alarms have been able to overcome. They have not taken the alarm to themselves. The very peril of the times appears to redouble their divisive energies. Religious sectarianism, commercial warfare, race and group separatism have all been more feverishly fomented during the very period when each social unit required above all things the consciousness and the power of a community of interests.

We must come to our senses, our full senses. We are conscious that the community alone can meet the issues of these momentous times. But a community is no community which must yield to our seductions and threats of denominational religion, and of nationally promoted special interests, social and economic, all making for the division of the community life, all breeding faction as the carrion the maggot. Load upon the community every legitimate burden. Make it big. Pile it on high. But let us have done with these factional policies which under the potent arts of national promoting agencies are binding and crippling our communities almost to their despair!

The Indolent Barber

A Parable of Safed the Sage

OF BARBERS there are as many kinds as there are men in other vocations. For even yet are there a Very Few who can trim a Beard, and there be some who know how to Strop a Razor. But there are more who only know how to use the Electrick Clippers, and to ask if thou hast with thee the price of a Tonick, and to remind thee that it groweth a Little Thin on top, and who expect a Tip in addition to the price of the service they render, and that is a Plenty.

Now there was once a Barber who was Very Economical in his expenditure of Labor in the Stropping of his Razor. For he counted that whatever energy he saved in that way he could devote to Informing Conversation.

And his Customers suffered, but were helpless. For he stood firmly upon both feet, and Hoed them Off.

Now there came unto him a man who had been Experimenting with the Eighteenth Amendment. And he had not shaven for Four Days. And his Beard was Hard, but his Skin was Tender.

And the Razor of the Barber upon that day would have borne more Labor than usual, but he spent not that Labor upon it. But he used his Razor as if it had been a Cross-Cut Saw.

And by the time the Barber had finished his task, his Customer was Thoroughly Sober.

And the Customer looked at his face in the glass, and it resembled a War Map.

And he spake unto the Barber, saying, Thou has deprived me of a considerable part of the legitimate result of my Jag, and the method of thy sobering-up process is all one with that of the Painless Dentists. Behold, it cost me Thirty-Five Dollars to acquire that Stew, and only Thirty-Five Cents to recover from it; and that is Cheap Enough so far as the Money goeth. But I will advise thee for thine own good. Be not so economical of the Labor which thou dost expend upon the Stropping of the Cheese Knife, nor so extravagant in that which thou dost expend in the Subsequent Process, for this exercise is insufficient to prepare thee for the day that shall yet surely come to thee. For had I been as Sober when thou beganest as I am at the ending of thy performance, then had I taken from thee as much blood as I have lost through thy barbarism.

And it would be pleasant to record that the Barber learned his Lesson, but I am not wholly convinced that that statement would be true.

BY THOMAS CURTIS CLARK

To the Singer

POET, sing thy song!
What though none heed thy lyre?
Let heaven still inspire
Lyrics both sweet and strong.
Poet, sing.

Poet, why now grieve?
Though men may turn away
At the high noon of day,
They will return at eve.
Poet, cheer.

Poet, dream thy dream.
Long years may come and go;
Old age may bring its snow;
Yet, though all seem in vain,
Cease not thy heavenly strain!
Earth still shall catch the gleam.
Poet, dream.

Poet, lose not heart.
What though men nurse the wrong,
And scorn thy loving song?
What though the nations hate?
What though war devastate?
Earth yet shall learn thy art.
Poet, sing!

A Woman's View of the Virgin Birth

A Sermon—By Maude Royden

"The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."—John i, 14.

I AM going to preach tonight what some of you may think a very unsatisfactory sermon, because, to be honest with you, I have not entirely made up my own mind on this extraordinarily difficult question; and if you can see—indeed I do not desire to conceal it from you—which way my thoughts tend, I desire to say beforehand that I do not feel that we have yet grasped all the meaning of the doctrine of the Virgin Birth of our Lord. And if, nevertheless, I try to tackle it in public, it is because I think theology has suffered too much from theologians refusing to discuss in public what they believe to be true. If you are going to defer discussion of a subject until everybody is perfectly clear about it, you will never discuss anything at all, least of all will you discuss anything that involves a difficult theological problem. If theologians sit in their studies and work out their own theories without ever bringing them to the test of the judgment of humanity, they get, I think, very much aloof from humanity and, as Bacon said of the mediæval scholastic theologians, become almost like spiders spinning webs out of their own insides. I am not a theologian, except in the sense that I am persuaded that theology is the business of every man and woman, and that we shall not get a really orthodox theology until every man and woman tries to see their clearest, to think their hardest, to think also their noblest, about all the doctrines that are the foundation of our religion. So, although I do not feel I have got the whole answer, I do want to try to state for you the case on both sides of this thorny question, and to suggest the direction in which it seems to me modern thought is moving.

NO TROUBLE WITH MIRACLES

Now, first of all, those of you who know my line of teaching at all will know that it is not the "miraculous" element in the Virgin Birth that would give me any trouble. I believe that what we call "miracles" are simply the operation of forces that we do not understand; and any miracle that has sufficient evidence for it I will believe to be, not a breaking of law, but the operation of some great force in nature whose nature and whose laws we have not yet understood. Therefore, when I am told that Christ healed the sick, or walked on the sea, or raised the dead, I am persuaded—and it is on his own teaching that my persuasion rests—that here are great forces operating under law, and that no breach in nature has taken place, only there has come into operation a force whose laws we have not yet formulated or understood. Now does the Virgin Birth come into this kind of category? It is true that it is claimed to be a unique event; it is not suggested that it could ever happen again. But then, the Incarnation is also a unique event. And therefore such an event as the Virgin Birth might, even though it remains unique,

be the natural way of our Lord's coming into the world, because his coming was also unique. A certain set of circumstances might lead in the world of nature to some event perfectly in accordance with natural law, although it might never happen again. Therefore to me, neither the fact that it is what we call a "miracle," nor the fact that it is unique, seems conclusive evidence against the Virgin Birth.

Just let me state for a moment the sort of evidence that is brought, as a matter of historical enquiry, for and against this great event. First of all, you know that the record of it exists only in two of the Gospels, those of St. Matthew and St. Luke. On the other hand it is also in these Gospels that the genealogical tree of our Lord's descent from David is given, and in both cases that genealogical tree shows the descent, not of our Lord's mother, but of Joseph, his alleged father. Now if our Lord was not the son of Joseph, why did these two evangelists give a genealogy which is the genealogy of Joseph? Theologians reply, "Because it was not possible under Roman or Jewish law to assign any child except to his father's family; and therefore if these evangelists knew that our Lord had no human father, they were nevertheless compelled by the exigencies of the case, which did not conceive of the possibility of a child that had no father, to put him into the descent of Joseph, and that not to have done so would have been to suggest that He was illegitimate." I confess that that answer seems to me very inconclusive. These Gospels were not written for lawyers, for scholars, for historians. They were an evangel to be given to the world in order to preach Christianity. These are among the earlier documents—not so early as St. Paul's Epistles, not quite so early as St. Mark's Gospel; but still among the earlier documents which record the great truths of Christianity to the world. Now if the Virgin Birth be a cardinal doctrine of Christianity, if our Lord, in order to be God at all, must have been born of a virgin, as theologians now tell us, to what purpose do these Evangelists give us the genealogical tree of Joseph? If they were trying to secure for Christ some possession that had to be proved in a court of law—why, yes! If they were simply writing a family history—why, yes! But if they were trying to convert the world to the worship of God as incarnate in Christ, and the Virgin Birth is part of that Gospel, then surely to give the genealogy of Joseph was quite extraordinarily irrelevant.

A SENSIBLE NARRATIVE

Then I ought in fairness to point out—though I cannot go into details—that the actual verses which I read to you as the lesson, the record of the birth of Christ given by St. Luke, can be read in consecutive and rational order with the omission of that part which states that our Lord was born of a virgin. If any of you are sufficiently interested, you will find when you go home that you can take out these verses and yet leave a completely sensible

and reasonable narrative. It is, in short, *possible* that they were interpolated later.

Then you have to notice that St. Mark, who is the earliest writer of a gospel, does not mention this doctrine at all. And St. Paul, whose Epistles were written earlier still, does not even seem to know that there was such a doctrine as the Virgin Birth. Neither does the author of the fourth Gospel. Now, it is always extremely dangerous to base an argument on silence—to say, "Because so-and-so does not refer to this, therefore he did not know of it." So much depends, of course, on what you are trying to prove. For instance, St. Matthew was writing to prove to the Jews that our Lord was their Messiah. Therefore he emphasizes points which he felt would appeal to the Jewish expectation of a Messiah. St. Luke omits some of this, because he was not writing for that particular purpose; and it would be a mistake to say that what he leaves out was not true, or that he did not know of it. It is, as I have said, always dangerous to argue from silence.

And yet I confess that I find the fact that St. John never mentions the Virgin Birth rather staggering, because what he set out to prove in his Gospel was precisely the divinity of our Lord; and this, we are told, rests on, and is implied in, His Virgin Birth. We are assured that if we disbelieve the Virgin Birth we shall, we must, disbelieve the Divinity of our Lord. Now St. John's whole Gospel is addressed to that point. He does not tell us how a little baby was born in a manger, in a shed. He does not tell us the early history of Joseph and Mary, or of our Lord's childhood, or the little homely details of his human life. He begins: "*In the beginning was the Word, and the Word was with God, and the Word was God. The same in the beginning was with God. . . . And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.*" Now, to leave out an argument which was designed to prove the divinity of our Lord a circumstance so relevant as the Virgin Birth does seem very extraordinary indeed. And it seems all the more extraordinary since this Gospel was written so late. The Gospel called that of St. John was probably written between eighty and one hundred years after the birth of our Lord; our Lady can hardly have been living, yet this Gospel, whose object was to prove the Godhead of Christ has no mention anywhere of the Virgin Birth! If St. John were trying to prove the divinity of Christ today and believed in the Virgin Birth, is it conceivable that he would never mention it? Could an argument so relevant to the case be omitted?

WOMAN'S POINT OF VIEW

Well, we are told, in turn, that the reason why there is no mention of the Virgin Birth in the early years—that is to say, in the years recorded in St. Paul's Epistle—is because it was not possible for such a thing to be known or discussed during the lifetime of our Lord's mother. That is a point at which I feel that theology has required the point of view of women. Just conceive what you are really implying about our Lady when you say that. Here

is a doctrine which, if it is true, must be profoundly significant; a doctrine on which we are told today, our whole belief in the divinity of Christ rests; and our Lady, while Christianity was being preached, during the first, crucial years of evangelism, being the only person who knew this vitally important fact, did not say anything about it, out of what is called "feminine modesty!" There are limits, I believe, to the follies into which "feminine modesty" will carry the silliest of women, let alone the greatest and best who ever breathed, the mother of our Lord. And if we are to believe that she thought this thing so unimportant that she never mentioned it to any person until she was just about to die, so unimportant that she allowed the world to be evangelized without any reference to it whatever (she left the disciples of our Lord in complete ignorance during the first forty or fifty years—or even more, if we are to judge by the fourth Gospel) we must either assume that the matter really was unimportant, or that our Lady was not the wise, noble, and courageous woman we have always believed her to be, but one in whom self-regarding delicacy was carried to such an extreme as to leave in the deepest doubt and confusion a doctrine which, we are told today, is of supreme importance.

THE ENTAIL OF SIN

And on another point I think the help of women has been needed. We are told that our Lord had to be born of a virgin because, had he been born in the ordinary way, he would have inherited the entail of sin which comes down to us from our first forefathers. Is there any mother in this congregation who dreams that if, by a miracle, her child had been born without a father, it would, by that fact alone, have been exempted from human frailty? Is there any mother here who dreams that children are only the children of their fathers? This legal fiction on which our laws of succession have been made to rest, this mistaken physiology which regards man alone as the creator of life, has adduced in the service of a very important Christian doctrine a testimony which is absolutely without value. If our Lord had to be born outside the common lot of human beings he would have to be born without any parents, father or mother. And the Roman Catholic Church, recognizing the necessary consequence of its own teaching, has been forced in the end to proclaim the Immaculate Conception of our Lord's mother. It is a logical necessity; yet it does not really help very much, because it only pushes the matter back another generation. And our theology as it stands, demanding the absence of a human father in order to break the entail, while there is still a human mother carrying it on, has produced an argument which—whether the doctrine it is designed to support be true or not—has no validity whatever. I repeat, I wish women had had more to do with the building up of our theology. They would never have fallen into so extravagant an error as to suppose a child's mother had no part in the nature of her child.

Now let us go a little deeper. We are told that our Lord cannot have been the Son of God if he was born in the ordinary way. Do not some of you feel with

me that, if it is difficult to believe in our Lord's divinity if he was born in the ordinary way, it is not less difficult to believe in his humanity if he was not born in the ordinary way? We desire to feel—and I think this generation more than any other—that this Leader and Captain of ours did know all our human limitations, that he lived and worked in time and space, in a human body, subject to human limitations like our own. That he was tempted in all points like as we are is half the value of Christ to us; that if he worked mighty works, he did them under laws which we also can obey, using forces which are also at our command.

If he did these things not as man but as God, what are they to us? Why, it was nineteen hundred years ago! Can we do these things? Can we heal the sick or raise the dead? Why should we expect to? This God who did it, did it because he was God, and not because he was man. Now, to me the content of the Gospel is just this: that God came to us to show us what man ought to be like, what man can do, how man should live. If he called us to follow his example, knowing that he used other powers and had a different kind of body from ours, is it not a mockery to speak of his example to us? Is it not just because he lived here subject, while a child, to his parents, subject throughout his life to human limitations—is it not just for that reason that we can follow him, that when we fall behind him we can believe that others may yet follow him, that his life is to us not a distant, far-off thing that happened nineteen hundred years ago, but the life every man and woman is called upon to lead today? If we are to think of him as something outside the limits of humanity, do we not, in grasping at his divinity, lose something of our sense of his humanity?

THE MORAL CONTENT

And again, there is a still more difficult question involved in this doctrine of the Virgin Birth. One cannot resist an uneasy suspicion that it arose in the minds of men out of a sense that there is something fundamentally base about sex, that for God to be born of the ordinary love of an ordinary man and woman—ordinary, I mean, in the sense of normal—was impossible, because the human desire of men and women for each other is ignoble, is even base. It is, I believe, to many of us, this moral content of the doctrine of the Virgin Birth that is most troubling—not the evidence for or against a certain passage in St. Matthew or St. Luke, not the difficulty of believing a "miracle," but the sense that human sex relations are regarded as being on a lower plane than the life of virginity; and that to assume that God could not come to his people through the love of a man and woman is to assume that in love, when it is expressed in sex, there is something that is degrading and that cannot therefore partake of the divine. "The satisfaction of the sex-instinct is a concession to our lower nature," a correspondent wrote to me the other day; "not the preparation one would desire before Holy Communion." Nor before the Incarnation, men have argued. And so the Virgin Birth becomes necessary, for reasons which many of us reject as mistaken, and even ignoble, today.

You may say, perhaps, that I have made out my case against the Virgin Birth, but have not given you any idea why I still probe into this question and trouble myself and you about it. I will tell you. It is not because there are passages about it in St. Matthew and St. Luke. It is because all Christian people for centuries believed it. It is even more because you will find this doctrine in so many of the great spiritual religions of the world. Now, I have—I don't know if you have; some of you have, I know—a deep respect for a great human instinct like that. The fact that one religion after another has preached the incarnation of God in a human form is to me one of the most conclusive reasons for believing in the Incarnation. The fact that men have everywhere believed in the existence of a God is to me a very convincing reason for believing that God exists. That men have believed in their own immortal spirits predisposes me to believe in immortality. *Securus judicat orbis terrarum.*

DOCTRINE AND INSTINCT

Is there not in this insurgent belief in a great mysterious doctrine—such as that of the Virgin Birth—something which should prevent us from lightly throwing it aside, or saying, "This is something our foolish forefathers may have believed, but we do not?" Does it not at least compel us to consider very, very carefully indeed, before we cast aside a tradition so old and so humane? And so, because the evidence of this particular fact seems to me so weak, yet the belief in it so old and so wide-spread, I begin to ask myself, "What was it that human judgment was feeling after when it conceived this doctrine of the Virgin Birth?" A doctrine which you find in other religions than Christianity, which you find Christians instinctively formulating themselves? What instinct of human nature is it that has brought them to express themselves in this strange mystical doctrine? I believe it is this: there is deep in the hearts of most of us a revolt against the idea that men are essentially sinful, against that old, old feeling that sex is shameful, and that man is "born in sin," which is expressed in such moving terms in the 51st Psalm: "Behold I was shapen in wickedness, and in sin hath my mother conceived me;" that sense that there is in our own flesh an enemy that destroys us, that there is in consequence something shameful in the very birth of human beings, so that the Jewish mother needed purification when she had accomplished her miracle of childbirth, and even the Christian mother, in the Roman Catholic Church, goes through a ceremony which suggests purification. And, although in my own church, the Church of England, the service known as the "Churching of Women" does not suggest the need of purification, yet I find that in the minds of a very large number of people—women as well as men—the idea persists that this service is to "purify" after childbirth.

BEGOTTEN IN SIN

And against that—which I believe to be a profoundly mistaken doctrine—against that, there is a continual desire in the hearts of men to find a birth which shall not

be shameful, to conceive a new humanity which was not "begotten in sin." And so, when they find some man who is more like God than anyone they have known, they say, "This man was born indeed; but his birth was pure and lovely; he was born without any taint or stain of sin." And because we always tend to materialize our most spiritual conceptions, the very revolt against the idea that human birth is shameful has crystallized itself into the material doctrine that this man, that man, the other man, was born of a virgin.

In just the same way, the truth that there is a great power in chastity has often crystallized in the superstition that there is some strange magical power in physical virginity. The true spiritual conception has expressed itself haltingly, even misleadingly, in material terms. Even so has it been with the doctrine of the Virgin Birth. Here is enshrined at one and the same time man's tragic knowledge of his own sin—his almost despairing consciousness of the degradation of humanity, which makes it seem impossible for the divine to become incarnate through human passion; and the great resurgent hope that humanity is nobler than it supposed, that it is capable of redemption, that birth itself may become wholly pure, and God himself be born into the world.

How could this Lord and Saviour of ours be born, we ask ourselves, in anything but perfect purity? And if belief in the absolute purity of the birth of Jesus Christ has expressed itself to a world unready—tragically unready—to think of purity except in material terms, in the form of the doctrine of the Virgin Birth, is not that a very understandable symbol of a great and lovely faith?

THE WORD MADE FLESH

That, as least, is as far as I am able to go. I cannot throw aside easily a doctrine that has appeared and re-appeared in human history, in one religion after another, and those the noblest and the most spiritual. If I cannot feel that the evidence for the historical fact is sufficient, I am forced at least to treat the belief with reverence, to try to understand why it is and what it is that men seek to express in this way. And I believe that this is what lies behind the doctrine of the Virgin Birth. If I am right, perhaps in the future this very doctrine which today seems to set a kind of stigma on the birth which comes from the love of a man and woman will at last consecrate it. There is a mighty virtue in purity. There is something divine in every human birth. Every baby that is born into the world has in him something that is of God, and every birth is a unique event. How pure and lovely should be the love which calls him into the world, this little child of God! The Word is made flesh and dwells among us every day, and we behold its glory, but still understand it not. If we could, would it not at last settle these vexed and troubled questions of sex relations, which have been so infinitely more troubled and vexed because of our shameful feeling that they are shameful? When we learn that indeed human birth can take place in perfect purity, shall we not have a new conception of those sons of God who are also sons of men, a

new and nobler conception of humanity itself, born of love and born in perfect purity? Is it not possible that if some other "unknown disciple," like that unknown disciple who interpreted to us with such a flesh of genius the other day the miracle of the Gadarene swine, could write for us what the mother of our Lord tried to tell St. Luke, something of the sort I have suggested would be set down? "My child," she would say, "is indeed born in perfect purity. The spirit of God came upon me, the spirit of God overshadowed me." Therefore that holy Thing which was born of her was called the Son of God. Does it make it any less wonderful, does it not make it more like Christ, if it should be said in reference to the mother of every child, "The Spirit of God overshadowed her," and therefore that holy thing which is born of human parents today must be called a child of God?

On Verbal Love Affairs

By Edgar DeWitt Jones

"OUR dominie has a brand new word," announced my host, the Professor, after I had offered grace and dinner had begun; "yes, sir, a new word, a good one too, but I hope he doesn't fall to loving it over much."

"Just what do you mean by that observation?" I enquired, preparing to take a sip of my iced tea. I was interested, for my professorial friend is a brilliant scholar, a prodigious reader, and a host in a thousand.

"Just this: our dominie is the best fellow in the world, and one of the ablest preachers in any man's town, but he carries on shockingly with words that please him. He actually makes love to them in public and exhibits them in the pulpit shamelessly. Up to today he had eleven favorites in his verbal harem. This new one makes an even dozen, for alas! I can tell by his caressing inflection that he has lost his heart to it utterly." The professor sighed and buttered a piece of corn-bread.

"Most interesting," I rejoined, keen to continue the subject but the exigencies of courtesy and deference to our fellow-diners necessitated a topic of more general interest.

An hour later, however, when the professor and I had comfortably seated ourselves in his upstairs "den," he himself reverted to the topic. "Every public speaker," said he, "and the more facile and fluent he is, the more dangerous his case, is tempted by the sirens that inhabit the dictionary. Old Ulysses himself was not more subtly lured by the voices of the island ladies than many a popular speaker is by the thrill of a new, unusual, or impressive word. The temptation to over-use such words is too strong for most orators; they go down before it like Democrats went down before Republicans in the last election." A whimsical smile lit up the professor's rather lean face. He continued: "I number among my friends a noted editor-preacher whose vocabulary is as rich and extensive as his thought content, and that is saying a good deal. Yet withal, this scintillating speaker and writer has a weakness for a small group of words which amounts almost to an

infatuation. For instance, he carries on shockingly with the word 'inhibition' or some form of it. Now 'inhibition' is an excellent word I readily admit, and all word fanciers will agree, but my friend loves the word with an undying affection. He can not bear 'to lose it and let it go' even for a brief season. In his finest editorials 'inhibition' or 'inhibit' is certain to pop up lusty as ever. I observe in his letters—and as a correspondent he is a delight—'inhibit' is certain to pop up as lusty as ever. I observe too that in a devotional volume from his pen, his beloved 'inhibition' is 'among those present.' I have remonstrated with him; I chided him; I have warned him because of his passion for this word, time and time again, but in vain, he only laughs and continues to worship 'inhibition' with all of his ripe and robust affection. I have come to the conclusion, have been driven to it in fact, that my editor-friend is married to 'inhibition' and that he is not a believer in divorce."

The professor chuckled. I did more than chuckle; I laughed immoderately. "You put me in mind of another case somewhat similar," I began. "Some years ago it was my good fortune to have one of the most eloquent and able preachers in America conduct a ten days' series of special meetings in the church of which I was then minister. He preached with power and great dramatic effect. His diction is attractive as it is unusual. He never lapses into careless speech. There is distinction in every utterance, even when speaking informally or casually. Yet this genius, for such he is, was then desperately in love with a half dozen words, words, too, that are so striking that to repeat them often is to invite attention to them and rivet it there. I can recall three darlings of his diction, to wit, 'worthwhileness,' 'bottomed' and 'full-throatedly.' Now, two of these words, the second and third particularly, are strong and forcible, moreover they were used always at the right place and with consummate skill. The trouble was they were used too often. Their reappearance from time to time suggests the story that Lincoln loved to tell of the boy who was obliged to read at family worship the account of the three Hebrew children, Shadrach, Meshach and Abednego. After stumbling over the names twice he quite lost control of himself as he saw them approaching for the third time and blurted out: 'Here comes them there darn fellows again.'"

The professor leaned far back in his easy chair and guffawed. "A good use of an old story that," he commented, still laughing. "Speaking of Lincoln I do not recall his over-devotion to any one word or set of words. In this he was exceptional for the greatest are seldom free from this fault or foible. Take Woodrow Wilson for example. He is the greatest stylist we have had in the White House. His literary charm pervades his writings and speeches like some rare old perfume, but withal he loved not wisely but too well his 'May I not.' A few of these go a long ways. To some I fancy, the Washington correspondents especially, I suspect those pedantic peccadillos were the *forget-me-nots* of the Wilson administration."

The professor adjusted his batwing tie, kicked off his slippers and went on. "It is not wrong to favor good

words, but it is poor taste to show so much favoritism to a few. I myself prefer some words above others. I could for instance be perfectly foolish over 'puissant.' There is a word for you, dominie—a Miltonic word, strong and impressive, in fine, a word with a personality. I acknowledge, too, a strong liking for 'evanescent,' and I love, particularly in the good old summer time, to think of the word 'swish' and as I pronounce it I imagine I see as well as hear the sounds that belong to the world of water. I say it is all right to love good words, beautiful words, stately words, but be proper! take no liberties with them."

"You have been talking about words that are as maple sugar to the tongue. What of the other kind? Aren't there words that you dislike, or worse?" I queried, the while thinking of several against which I own a strong prejudice.

"Decidedly," quoth the professor quickly. "I hate the word 'trenchant,' just why I cannot say, though for one thing it makes me think of a fish-hook. I abjure 'normalcy,' made in Marion even though it be. I detest 'slogan,' and 'motivate,' a word that has been much in the mouths of public speakers since 1919 exasperates me. As for 'enthuse' . . . Confidently, dominie, and straight to your face if I were a preacher there are half a dozen or so words that I would banish, expel, or castigate out of my vocabulary. One such word is 'efficiency.' Cast it off, jilt it, or better still jolt it good and hard. And 'challenge.' Ye gods and tin flivvers, that word belongs in the sporting columns of the newspaper, suffer it to return home and bid it stay there. As for 'psychological,' Good Lord deliver us! And may 'camouflage' R. I. P. for ever and ever! There are others, but these are the most blatantly bad ones I can now recall. What have you to say?" The professor surveyed me blandly.

"I have a confession to make," I rejoined. "After the fashion of Pharaoh's infamous butler, I do this day remember my verbal sins, both of omission and commission. The first ten years of my ministry I don't believe I had any favorite words. I was too hard driven to marshal my thoughts. I had no time for searching out new and pleasing words. But of late, while I still am obliged to dig for all I get, I have become conscious of some decided preferences and even affection for certain words. For instance I am so fond of 'rich,' 'enriched' and 'enrichment' that I am likely to use them in every sermon if I do not have a care. Then there are several others that I fear I favor over-much, such as 'never-to-be-forgotten,' 'memorable,' 'rainbowed,' 'ineffable,' 'buttress,' 'marvelous,' 'fellowship,' 'purgatorial,' 'unforgettable,' and possibly 'vibrant,' but I am resolved—"

"Resolved" is a good word; I never hear it too often," gently interrupted the professor. "When a public speaker observes a tendency of this kind and 'resolves,' there is hope for his vocabulary's redemption. This I have learned in my own rather slender speaking experience. I give it to you for what it may be worth. The surest safeguard against pet words and phrases is much writing. So, were I addressing a neophyte, which I am not, I would say: "Write your speeches for the most part, be they sermons, addresses or after-dinner toasts and you will reduce to a

minimum the tyranny of a set of words that clamor for use continually. Extempore language when one is in first-class condition may be and is very good, but if one be below par or under any kind of nervous strain he is apt to revert to the words and phrases he especially likes, for such words lie close to the surface and are ever eager to be unleashed. Exceptional men may not need to write much and often in order to preserve a choice and well-balanced vocabulary, but most of us who take some pride in good English must write often and painstakingly.

"Good! I agree with you," I replied. "Bacon said—well, you know what Bacon said. While you were speaking it occurred to me that another way to avoid the overuse of unusual words is not to use them at all. Really they aren't necessary. I think I have heard Mr. Bryan speak thirty-six times"; (here the professor gave a start and shivered) "in all thirty-six speeches varying from an

after-dinner address to a lecture two hours long, I do not recall hearing him use a new or unusual word. His vocabulary is singularly simple and pure. In words of Anglo-Saxon derivation it is notably extensive. Mr. Bryan is an orator, not a rhetorician. Then there is Bishop Quayle. I have heard him several times and every time I was amazed at his skillful use of unusual, even bizarre words. He employs to advantage picturesque phrases absolutely unique. I should call Bishop Quayle both an orator and a rhetorician with the latter predominating. Moreover the bishop is a genius. Perhaps Mr. Bryan is not a genius but he is unquestionably the greatest popular orator in America."

The professor changed his position and yawned softly. Then: "Thirty-six times did you say? I'm getting a trifle hard of hearing I fear. Thirty-six—Oh yes, Bryan, eh, Bryan to be sure! Words! Words! Words!"

VERSE

A Cowboy's Prayer

(Written for Mother)

O H, Lord, I've never lived where churches grow.
I love creation better as it stood

That day you finished it so long ago

And looked upon your work and called it good.

I know that others find you in the light

That's sifted down through tinted window panes,

And yet I seem to feel you near tonight

In this dim, quiet starlight on the plains.

I thank you, Lord, that I am placed so well,

That you have made my freedom so complete;

That I'm no slave of whistle, clock, or bell,

Nor weak-eyed prisoner of wall and street.

Just let me live my life as I've begun

And give me work that's open to the sky;

Make me a pardner of the wind and sun,

And I won't ask a life that's soft or high.

Let me be easy on the man that's down;

Let me be square and generous with all.

I'm careless sometimes, Lord, when I'm in town,

But never let 'em say I'm mean or small!

Make me as big and open as the plains,

As honest as the hawse between my knees,

Clean as the wind that blows behind the rains,

Free as the hawk that circles down the breeze!

Forgive me, Lord, if sometimes I forget.

You know about the reasons that are hid.

You understand the things that gall and fret;

You know me better than my mother did.

Just keep an eye on all that's done and said

And right me sometimes, when I turn aside,

And guide me on the long, dim trail ahead

That stretches upward toward the Great Divide.

BADGER CLARK.

Travel

THE railroad track is miles away,
And the day is loud with voices speaking.
Yet there isn't a train goes by all day
But I hear its whistle shrieking.

All night there isn't a train goes by,
Though the night is still for sleep and dreaming,
But I see its cinders red on the sky,
And hear its engines steaming.

My heart is warm with the friends I make,
And better friends I'll not be knowing;
Yet there isn't a train I wouldn't take,
No matter where it's going.

EDNA ST. VINCENT MILLAY.

Voice

YOU in whose veins runs the fire of loving,
For people, for plants, for little animals,
For rocks and earth, stars and the elements,
You have a secret Voice, always singing.
It is never still. It runs with your haste
And idles in your silence. It is everywhere.
O you, for whom this passionate Voice sings
And will not be silent, think now of those
For whom no voice sounds. Of those who toil
Without the singing voice,
And live in a world which has not yet come through
Into your world.
O—can you not hear that the song your Voice is singing
Is the song which is to bring that world of theirs
Into the light which must light all men?

Why else do you imagine that this Voice is singing?
Why else do you imagine that the fire of love
Runs in your veins?

ZONA GALE.

William A. Quayle

Thirteenth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

THOSE who have read "Old Delabole," by Eden Phillpotts, will not soon forget the little Cornish village—so near to the "sounding shores of Boss and Bude"—where men win with patient toil, and not without peril, the famous dark grey slate that is the delight of every good builder. But even to the dwellers of that "City of Slate," the religious activities of the village, divided between "Wesleyans" and "Uniteds," take rank with the affairs of the great quarry in interest and importance. It is worth while to know Granfer Nute, the village philosopher, who comes aptly to the rescue of every perplexing situation with his shrewd humor and his quaint estimates of men and things. Foregathered one day with his special crony, they discuss the aims and actions of certain young people, as old folk are wont to do:

"Pity your grandson hedn't more like his brother Pooley, and not so fond of dolly-mopping with the girls," said the friend of the philosopher.

"Pooley has the Methodist mind," Granfer replied. "Ned hedn't. He's feeling out for the joy of life, while Pooley wants the joy of truth."

Not all may be willing to agree that there is a Methodist mind, as a thing distinct and set apart, on the ground that others have an equal right to Granfer's highly honorable phrase. However that may be, there is a Methodist genius, unique, particular, precious—joining mind and heart, uniting the joy of truth with the joy of life—and there has never been a more perfect incarnation of it than Bishop Quayle; in whom humor, pathos, literature, life, faith, philosophy and poetry are made incandescent by a spiritual genius who is also an unveneered human being. What he may be as an executive I know not—though it is reported that a great layman once thanked God "for one Bishop Quayle, and no more"—but as a preacher there is not another like him in Methodism, or anywhere else. In a church so rich in great preachers—the church of Simpson and Fowler, of Price Hughes and W. L. Watkinson—no one may be supreme; but Bishop Quayle is one of the princes of that realm, a peer in a shining company of those whose hearts God has touched with light and power and loveliness. No wonder he confirms some of us in the conviction, long held as an article of faith, that when God made the Methodist church he did not do anything else that whole day; and behold it was good!

HUMOR WITHOUT ACID

Many times I have heard Bishop Quayle preach, before he was elevated to the episcopate and after, but one day stands out in my memory as showing the many-sidedness of the man. It was at a conference over which he presided in Iowa, and I can still see him as he stood transfigured by the autumn sunlight falling through a lovely window—tall, stockily built, stooped, his massive head crowned with reddish hair tinged with grey, his great

blue eyes the homes of laughter and of tears, his face as mutable as the sea. As I entered the church, I heard first ripples and then roars of laughter, for no great preacher of our time makes so liberal a use of wit and humor in his work; bright wit in which there is no sting, sweet humor without any acid. The bishop was receiving a group of young men into the ministry, to an accompaniment of a running commentary on the requirements and duties of a minister as laid down in the Discipline. Nothing was omitted, not even "the expectorations subject of tobacco," and neither before nor since have I heard so much common sense taught in the guise of nonsense. Among other things he advised each minister to have a patch of ground—large or small—all his own, where he could take refuge from obstinate bishops and obstreperous elders, and assert his rights. We laughed until we cried as he described the foibles of the minister, and the difficulties and trivialities of his work; then we cried in earnest as he spoke of the meaning of the ministry, its dignity, its pathos, and its sacred service amid the lights and shadows of life.

A SHUDDERING BOYHOOD EXPERIENCE

After the singing of a hymn, the bishop read the account of the raising of Dorcas and preached a sermon, which might have had for its title the Wordsworth phrase, "The Deep Power of Joy"—always a keynote in his preaching, and one too seldom heard in our anxious modern days. It was a charge to the church in behalf of the young men whom he had welcomed into the ministry; a study of the atmosphere which the gospel of Christ should create—a happy, healing, redeeming atmosphere in which evil will be overcome as seeds of good grow into golden harvest. Since Christianity is a gospel of joy—no vague, mystical ecstasy, but a real, human-hearted joy—its messengers should be bringers of joy, changing the human climate from winter to summer. The sermon was an illustration of its subject. Serious but in nowise solemn, it created the very atmosphere it described—"almost a picnic spirit," as one listener called it—reminding me of the saying of Hermas, that the Holy Spirit is a hilarious spirit. For an hour the preacher made us glad about God—glad about life and the world—showing us that there is healing for all the hates and hurts of life, if we use the gospel with strategy and skill. As a feat of homiletics it was a work of art, albeit, like a vine-covered church, its solid structure was hidden by every kind of beauty both of imagery and of phrase. It was not rhetoric but poetry; and the manner of its delivery had all the freedom, directness and charm of a stump speech.

As if all that were not enough for one day, in the evening the bishop gave a lecture on "The Tale of Two Cities," the like of which I have never heard from anyone else. It would have delighted Dickens, both for its vivid portraiture and its dramatic power, being a series of

sketches of the characters in the story seen against the stupendous background of the Revolution. In speaking of Sidney Carton and his fight with the demon of drink, he let fall a page from his own life, telling how when only a lad of ten he lay drunk on the floor of a saloon. His mother was dead, his father was a miner at his work, and the rough men thought it a great joke to make the boy drunk. It made the heart shudder, and in his dealing with Carton one felt that he was aware of his own escape from a tragic fate. There was no need to point the moral, save in one swift sentence which flashed like a silver arrow as it hit the mark. Surely no one ever forgot that day of wonder, so fruitful in inspiration for the heart and in "pollen for the mind," to use one of its happy phrases. It was like an apocalypse in which the preacher stood revealed, equally in his homely counsel to his young brethren and in his high command of great assemblies; his tender humanity, his witchery of personality, his knowledge of life from bottom to top, his magic of speech, his love of the out of doors—a mind as full of color as a painter's shop, a heart lyrically confident of God and joyously loyal to the Master.

A PREACHER IN THE MAKING

A child of the Isle of Man, brought up in the large and liberal air of the middle west of America, the life of Bishop Quayle, as one day it will be told, shows us the growth of a great preacher and the process of his making. How interesting it is to compare the earliest volume of his sermons, "Eternity in the Heart," a fruit of his Kansas City ministry—happily left as they came from the heart and lips of the preacher on his feet—with his latest volume, entitled "The Dynamite of God," and note the deeper insight and the greater wealth of beauty and suggestiveness. In the first volume there is hardly a literary allusion; in the second there are almost too many. If only we had a volume between them, a trophy of his pastorate at St. James Church, Chicago, we might the better study the stages of the rapid unfolding of his vision and power; how he took all life and all literature as his province, levying tribute in the name of his Master. Yet it would be hard to name anything more brilliant than his fraternal address to the British Wesleyan Conference in 1902, though what I best remember about it is his unforgettable tribute to his father. Every man has his own idiom, which is the accent of his heart, the native gesture of his mind; but of late years Bishop Quayle has fallen into certain mannerisms of style which mar his work, giving at times almost an impression of artificiality—a thing utterly alien to his nature. In these despites, not since Joseph Parker went away have we had a preacher so epigrammatic, so quotable, so happy in his power to startle and sting the mind with the sudden surprise of beauty and of truth. His fertility of thought is matched by an exceeding aptness of imagery, as of one who thinks in pictures and talks in lyrics. His illustrations are both illuminative and instructive, as in a passage in his sermon on "Life's Criminal Agnosticism"—a title too harsh for the setting of the text—which tells what many have felt:

Do you read John Burroughs? You ought to. He likes dirt. He says dirt is good enough to eat in the spring. All told, as

nature writers go, I think John Burroughs the best of all the sweet chorus. I have all his books except the one on Whitman. I have asked to be excused on that for a time. But do you read Burroughs' books? What is the lack of them? I will tell you. He has missed the Gardener. Burroughs is apparently an agnostic. I have gone through all his books, seen him walk on his dirt, gone down among the water lilies with him, stopped on the Hudson banks with him, heard the water brooks bubbling strangely intelligible speech with him, have been all wheres with him, but never saw a hint about the Gardener. If he only once had looked into the Gardener's face and said, "I bless thee, Gardener, that the garden is so sweet," Burroughs would have had no fellow in the earth as an interpreter of the out-of-doors. But in the garden he has missed the Gardener. We must not miss the Gardener. Is He at home? I call you to mark that you are out in God's flower garden, all a-bloom and all a-perfume, and all a-rapture of green. Do not miss the Gardener.

AN OUT OF DOORS PREACHER

In all the preaching of Bishop Quayle, at least in his later period—over it, through it—there is the breath and beauty of the out-of-doors; singing birds, growing flowers, drifting seas, and rustling woods, and the wandering brotherhood of the winds. No preacher of our out-door age—not one—approaches him in his love of nature and his vision of its meaning to the spiritual life of man. He is a radiant prophet of the everywhere-ness of God, a "priest to us all of the wonder and bloom of the world." As a naturalist, and still more as a poet, he walks the earth with reverent, happy feet, revealing to men the beauty at their doors, no less than on far away hills, chanting the eternal loveliness of earth and sky. He reads "God's Calendar" so lovingly that if he were to fall asleep and wake up, like Rip Van Winkle, he would know the time of year by the flowers in bloom and the notes of bird-song in the woodland. He knows the sea and its moods, the far-stretching mystery of the prairies; the mountains, the desert, the haunts of the birds and the dells where the violets hide. All seasons are his, summer with its splendor, and the winter days when the north wind tumbles out of his bed and goes romping over the hills, sending the clouds scudding, and building the snow into every form of frolic architecture. To him trees are a means of grace, the fragrance of a rose is like a kiss of God, and the sunlight falling on flowing waters is like the memory of one much loved and long dead. Like his Master, who taught out of doors, all nature is an infinite parable of God and he pours out his heart in poems of prayer and praise, reflection blooming into rapture and theology into song.

LYRIC LOVE OF HUMANITY

Joined with his love of nature is a lyric love of humanity, not unlike that of Browning, so genuine and joyous that all men feel the glow of it. Nothing human is alien to his insight and interest. He has an essay on "The Preacher as an Appreciator," and he is a model of his own precept. He knows "The Fine Art of Loving Folks"—all kinds and conditions of folk—and his worship of little children just stops short of idolatry. No wonder his book on "The Pastor-Preacher"—note the order of the words—is one of the richest of its kind, made so by his

abounding humanity, no less than by his knowledge and experience of "preacher-craft." No one can talk to preachers as he can, unless it be Dr. Jefferson, and Quayle is more of a poet, more of a mystic. It would be hard to name anyone else who could have written the chapter on "The Preacher a Mystic," in which we see that window in his heart open toward the City of God, through which falls a "light that never was on sea or land." Seldom has genius been more communicative. The very informality of the book is half its charm, dealing, as it does, both with the trivialities and the sublimities of our holy art. Never was there a more responsive listener or a more gentle-hearted critic. From Spurgeon he derived little, Brooks he knows only by report, but his tribute to Beecher is memorable:

Since the apostolic days preaching, as preaching, has never soared so high as in Henry Ward Beecher. There were in him an exhaustiveness and an exuberance, an insight deep as the soul, a power to turn a light like sunlight for strength on the sore weaknesses of humanity, a bewilderment of approach to the heart to tempt it from itself to God that I find nowhere else; and it has been my privilege to be a wide reader of the sermonic literature of the world. Compared to him, Berry, the English preacher, whom Beecher thought most apt to be his successor in the Plymouth pulpit, was an instrument of a couple of strings matched with Beecher's harp of gold. Phillips Brooks cannot in any just sense be put alongside him; and Simpson in his genius was essentially extemporaneous and insular. Beecher was perpetual, like the eternal springs. In Robertson of Brighton are some symptoms of Beecher, but they are cameo not building stone resemblances. Beecher was the past master of our preaching art. Storrs and Beecher were contemporaries in the same city. Storrs was a field of cloth of gold. Gorgeous he was, and a man of might. But you cannot get from the thought of effort in him and in his effects. In Beecher is no sense of effort, any more than in a sea bird keeping pace with a rushing ship. In him are effortless music and might of a vast power of reserve. This estimate of Beecher may be right or wrong. I give it as my estimate of him. He has no successor, as Samson had no son.

A DIARY OF THE SOUL

Some of us love Bishop Quayle best in his little books of prayer, and we find "The Climb to God" less to our need than "The Throne of Grace." They are years apart, and life has taught him much betimes. The last named rosary is deeper and more revealing, a kind of diary of the soul written for God to read, like the Confessions of Augustine. What music and touch of deep truth, what unveiling of the moods of the heart and its hunger for a more than mortal fellowship. A deep and grateful joy in God is joined with an eager, incessant quest for more of God. On one page he is a sinner abject at the mercy seat; on another a poet dropping roses at the feet of the Master. Half the time he is out of doors, rejoicing in "the beauty of the Lord our God," which is ever upon us in the wonder of his works. When we read "A Preacher's Prayer," we know him to be a kinsman, "proficient only in incompetency," as he is dazzled by the richness of the good news he is sent to tell. "Thy mandate is on my heart and on my lips. By thy command I am evangelist. Eternity is part of my parish. God help me." In prayer, in poem, in sermon the note of his genius is beauty; its depth is the depth that goes with beauty. It is as a great artist that

he thinks of God, of Christ, and of the life of man. In him the poet is supreme:

A man of sorrows He, and guest of grief,
Who walked in quiet on life's humble ways
And suffered all the slurs and dull dismays
Which crush on mighty souls. His days were brief—
A sudden splendor cleft with storm. Belief
On Him grew dim, though great hearts walked through haze
Of doubt and fogs of death with shouts of praise,
And knew Him glorious and acclaimed Him Chief.
And now He stands strange, unaccompanied, vast,
Tall as all solemn, purpling mountains are—
Stands, while majestic, crumbling centuries waste.
The moaning travail of His soul is past.
He hath throned Love and wrought redemption far;
And who believeth on Him shall not haste.

The Lion In His Den

By Lynn Harold Hough

"SPEAKING of Dante—" began the Lion. I leaned back in my chair and waited in quiet expectancy. My friend was very much at home in the thirteenth and fourteenth centuries. And I knew that the six hundredth anniversary of the death of the great Florentine poet had found him renewing many an intimate contact with the period and writings of Dante.

"A man of our time ought really to begin with De Monarchia," said the Lion.

"What about all the curious top-heavy arguments and all the involved unrealities of dialectic?" I asked.

"I'm not thinking of them," replied the Lion. "I am thinking of the commanding ideas of this Latin work of Dante's. I am thinking of his passionate conviction that the world must be one world. I am thinking of his clear vision of the ugly futility of endless wars fought about meaningless issues. I am thinking of his hope for a world held in stable peace, by a unity which embraced all mankind."

"But was not his unified world an autocracy?" I asked.

"I'm not claiming that he had a formula for the bringing in of the new day," retorted my friend. "It was the Holy Roman Empire first and last with Dante. But I am claiming that in the terms of the political world view possible to a man of his time he saw and expressed things of permanent significance and value. We will not use his methods. But we do need his passionate insight into the meaning of a stable peace. And we do need his unhesitating devotion to the struggle for the unity of the world."

"You prize him more as a political philosopher than as a poet," I remarked, making my sentence half a statement, half a question.

"You can't make that sharp contrast," replied the Lion. "The man who wrote De Monarchia also wrote the Divina Comedia. One had to do with a unified world. The other had to do with a unified universe. One saw peace triumphant on this planet. The other saw peace triumphant among all the stars. There is exhaustless music in Dante. But it is the sweetest of thought turned into a song. The thinker and the singer are joined in holy wedlock in the writings of the great Florentine."

"Do you think it is possible to get a sharp sense of reality from writing which is so completely saturated with the superstition of the Middle Ages as the *Divine Comedy*?" I asked.

My friend mused a moment.

"After all," he said, "the things of which you are thinking only belong to the wrappings of the poem. The essential matters are eternal in their significance and in their appeal. Perhaps I can put it in this way. A modern man will understand Dante's poem best if he forgets about the literal hell and purgatory and paradise and thinks of three characteristics of the life of the soul as it is found in this world. For that is the endless appeal of the poem. Everything Dante found in hell you can find in London and New York. The same inevitable punishments are working themselves out in human lives in all our towns. And everything which Dante found in purgatory you can find in your own city. Whenever a man takes pain as discipline he enters into that realm of creative suffering which is the real meaning of purgatory. For be sure of it, my friend, purgatory is all about you. It is the secret of those who take every terrible

experience as a method by which they are being prepared for some great and noble thing which is to follow. There was awful suffering in Dante's Purgatory. But there was no unhappiness. You cannot be unhappy when your heart is alive with hope."

I looked at the bed upon which my friend was lying and thought of all his helpless years. I knew that he was talking of the Italian poet. I knew also that his own experience and his own victory were unconsciously becoming articulate in his speech. But he was going on.

"And strange as it seems to say it, what Dante found in heaven may be found right in this life. Gleams of it come to all of us in our best moments. And it is the light which shines from the rarest and brightest spirits in the world. For even here the rose of love and fire has bloomed."

As I walked away I was repeating the last words my friend spoke that day: "As long as men have hell in their hearts, as long as they wrest character from bitter pain, and as long as a deathless ideal haunts their noblest hours, they will go back to Dante. It was after all his chief glory that he saw eternity in the human spirit."

British Table Talk

Buckhurst Hill, Essex, England, September 27, 1921

THE Federal Council of the Free Churches is now in session in London. Its meetings are deliberative and not open to the public. However, it is announced that its new president in place of Dr. Shakespeare is to be Dr. J. D. Jones, and it has appointed representatives to talk with the representatives of the church of England upon the Lambeth report. It is hoped that some obscurities may be removed by such conversations. But in view of the resolutions passed by the Free churches in their separate assemblies, there is no immediate prospect of reunion. But there is fellowship and that is great gain. Dr. J. D. Jones has held every position of honor which his brethren can bestow. He has an unrivaled influence among the Congregationalist churches and to their service he has given an unusual combination of gifts. He is an attractive and powerful preacher and at the same time a statesman with the gift of making things move. Not the least is he beloved because of his chivalrous devotion to the smaller churches and his championship of their ministers. As an ecclesiastical statesman he has not advanced, if it is an advance, so far along the road to reunion as Dr. Shakespeare.

* * *

A Beacon Light At the Center

Passing by St. Martin's-in-the-Fields yesterday, I noticed that in November the church is to celebrate in joyful worship and in pageant and song its 200th anniversary. This is the church which looks upon the Nelson monument and the National Gallery—in the very heart of London. It might easily have become a derelict sanctuary, but at the present moment it is a great church throbbing with faith and with humanity. It runs a journal of its own which is sold in large numbers. It is a harbor of refuge for a host of wayfaring men, and if any visitors to the city wish to see a church which will revive hope within them they should go to St. Martin's. This is written by a free churchman and there are multitudes like him who would shout "Amen!" In a beautiful little volume of poems by Mr. Thomas Sharp there is a sonnet on St. Martin's. I should like to copy out the last six lines:

"St. Martin's in the Fields! That beacon light
Over the surging of a human sea
Shines now where pitiful homes of healing be,
And where sin's charnel-houses shrink from sight.
Gone are the fields: God-man of Galilee,
O for Thy vision of fields to harvest white!"

* * *

The Church In the Autumn

With the beginning of October our clocks will change; we shall recover the hour we lost in the Spring and the evenings will be dark when the city man returns home. It is the fashion of some preachers to reproach such men because they are not always prepared to leave their firesides. It would be fairer to recognize how much is expected from such men after a tiring day and how much is given by them. Busy workers in churches lay upon its altars no nobler gift than the evening hours spent in committees or clubs. They have indeed a recompense, but that should not be allowed to hide the sacrifice which is freely made. Whether churches should concentrate more is an open question. To start new enterprises which must be carried through by the same faithful band may not be either just or wise. There are churches in which the same workers reappear in every society like an untiring stage army. It is magnificent, but is it war?

* * *

The Weekly Tonic

Every week the Dean of St. Paul's writes in *The Evening Standard* and probably no preacher's words are so eagerly looked for and discussed. Sometimes readers who bless him one week curse him the next. The dean is an excellent tonic. There was a society devised by a popular novelist in one of his books; it bore the name, "The Society for the Suppression of Tommy-Rot." If there was such a society, the dean would be a first rate president. The week before last, under the caption, "Another Worldly Religion," he wrote words which deserve to be recorded:

"Traditional Christianity must be simplified and spiritualized.

It is at present encumbered by bad science and caricatured by bad economics, both of them the result of latent materialism. Real Christianity is 'another-worldly religion,' inasmuch as it 'looks not at the things that are seen, but at the things that are not seen.' But the things that are not seen are the strongest things in the world. We have tried in vain to transform society by trying experiments with the machinery of a secularist civilization. We might as well try to lift ourselves by our bootlaces, as an American said."

* * *

A Promising Program

Many cities are getting forward with their plans for a campaign of intensive work. One such program is before me; it is bold and comprehensive, and if the needful spade work is done, it should be a great time for the churches.

Tea and conference in each of the twenty-one groups of churches, when the secretaries will lay before the officers of the churches and special delegates (approximately 4,000) the full details of program, September to December, 1921.

Conference of all the Sunday school officers early in 1922.

Conference of organists and choir masters, early in 1922.

Two mass meetings of all the Sunday school teachers (approximately 5,000).

First week in October, 1922, visitation of the whole city and district with specially prepared message and program of services. (Approximately 250,000 homes to be visited.)

January to August. Weekly prayer meeting in the city.

Sept. 1 to Oct. 14. Daily prayer meeting in the city (Saturdays excepted).

October 14. United Communion service prior to the commencement of the services.

* * *

Other Things

The second woman-member to take her seat in the House of Commons, Mrs. Wintringham, belongs to a well-known and greatly honored Free church family. It is believed by those who know her best that she will add greatly to the wisdom of the house and everyone admires the noble spirit in which she has taken up her husband's task.—There are many rumors abroad about the new daily paper which, it is said, will be issued soon in London. It will represent, according to rumor, the position of the Independent Liberals, much in the same way as the Westminster Gazette represents that cause in the evening. Perhaps by the time this arrives in America the mystery may be lifted.—The theme of "Revival" is still very much in the minds of the church. On Saturday The Times published an article from a correspondent dealing with the wisdom of history upon this matter. The main point of the article was that the church should be ready for the unexpected. "Of any such day of quickening knoweth no man. Around the future as around all past, there is wonder. That which was never expected came to pass; the weak were chosen to confound the strong; things that were not were called into being; unknown allies were summoned to the service; the humble were exalted and the mighty cast down. So it has often been; so, we conjecture, it will be again."

EDWARD SHILLITO.

Contributors to This Issue

MAUDE ROYDEN, England's most noted woman preacher; formerly associated with Dr. Joseph Fort Newton at City Temple, now minister at Guildhouse, a preaching and social center in London.

EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit, Mich., author "The Wisdom of God's Fools," "The Tender Pilgrims," etc.

LYNN HAROLD HOUGH, minister Central Methodist Church, Detroit; author "Productive Beliefs."

THE SUNDAY SCHOOL

The Present Status of the Liquor Business*

"**E**TERNAL vigilance" is the price we must pay for prohibition. Is it human nature or is it the American temperament which jumps from one interest to another? For a while it was all war—now we are "fed-up" on the war and we want to hear nothing about it. We got into the temperance fight while state after state lined up for total prohibition, we stayed with it until the thing was written duly into the constitution. That settled it. I recall one pompous orator getting up and telling us how the whole thing was over now, it could never be undone for it was inconceivable that two-thirds of the states would ever vote to return John Barleycorn and that we might rest on our achievements. That was mostly swagger. What good is a law unless you get it enforced? To be brutally frank, we have to admit that we legislated a bit ahead of the popular voice. We are lacking just a little bit right now in popular enthusiasm for enforcement. It might have been better to have gone a little slower. However, nothing could hold it back; it had to come. Business men demanded it; women demanded it; the majorities demanded it; commonwealth after commonwealth swept into line; so it came. It is nonsense to say that a minority voted in that amendment. Not a few cranks, not a few W. C. T. U.'s, but millions of votes brought the thing to a climax. It was fair and square. The liquor crowd was beaten, but there were a good many thousands of unconvinced and bitter people left in this U. S. A. There are a good many yet. Therefore we face a situation today where the law is on the books and the whiskey is in the country! We are weak on enforcement. We have decided to take it easy now that the battle has been won. This is fatal. Slowly and surely booze will creep back unless there is a great awakening demanding enforcement rigidly.

You will hear "wet" sympathizers saying: "I see more drunks than ever before;" or "the present situation is the worst we ever had." These statements simply are not true. Things are infinitely better. Thousands of saloons have closed for good. Thousands of saloon-keepers and bar-tenders are happily engaged in legitimate jobs enjoying, what they never had before, the respect and good-will of those about them. Old soaks are drinking wood-alcohol, which is a fine business . . . its the best way to get rid of them!! A few people, very few, are making "Hooch" at home. It is such a rotten mess that usually one attempt is enough, although the price of raisins still stays up!! Moonshiners and boot-leggers are doing a right good business, I am told, and some men seem to be getting rich very quickly, we hear. But millions of boys and young men are not tempted by a legalized saloon. *The stuff is outlawed!* This is a big gain. If now we will only "follow through" and demand enforcement we shall have cleaned up the country. No one expects that the hour will come soon when there will be no whiskey at all. We have a law against murder—but murders occur every day. We have a law against adultery—but homes are ruined constantly. We have a law against slander—but people go right on lying about their neighbors. Here again the big factor is enforcement. Men laugh at the laws. They say they can "get away with it." Many people seem to pride themselves on the evasion of the law. The crying need is for an enlightened public opinion that will demand enforcement. Murderers must hang, thieves must go to the penitentiary, those who wantonly destroy fair reputations must suffer for it, those who wreck homes must pay the penalties. The disregard of law is perhaps the most dangerous thing in American life today. Rules and regulations, made for life and happiness, are recklessly disregarded—(look at your traffic regulations.)

Recently I heard a lecture contrasting Jonathan Edwards and

*Oct. 30. "Strong Drink in a Nation's Life." Isa. 28:1-13.

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Benjamin Franklin. Jonathan Edwards was a puritan. He stood for law. He believed in self-restraint. Enjoyment was not in his vocabulary. Stern, repressive, cold and forbidding was this marvelous preacher—an intellectual prodigy. On the other hand was Franklin—a humanist. He stood for freedom. He believed in culture and following your natural bent. Not self-restraint but self-development was his watchword. Happiness was right. Winsome, expressive, warm and attractive was the printer

of Poor Richard's Almanac. His intellect ranged far. He brought the lightning home. He adorned the seat of power at Paris. These men were opposites. Law has its place. You can't run the government without law. On the other hand, you can't make people good by law, alone. Roosevelt was right: "*Laws are to be enforced.*" Let the Edwards spirit write the laws, but let the Franklin spirit lead us to love the right.

JOHN R. EWERS.

CORRESPONDENCE

Five Famous Preachers

EDITOR THE CHRISTIAN CENTURY:

SIR: Greater New York has always been blessed with great preachers, and is today. A brief vacation recently spent in and near New York City enabled me to hear five of the most distinguished ministers of the Empire metropolis. Were they the greatest? Let him say who can, but let me say that there are few if any greater within or without New York City. Who were they? Joseph Fort Newton, Charles E. Jefferson, S. Parkes Cadman, Rabbi Stephen S. Wise, and Newell Dwight Hillis; naming them in the order in which I heard them. Each had an individuality all his own, and all had inspiring messages of hope and optimism. One is a Universalist, three are Congregationalists, and one is a liberal Jew. But all preached the religion of the Kingdom. I had previously met all five at some time, was personally acquainted with two, but had heard none of the five in his own pulpit.

Joseph Fort Newton is the youngest of the five, and he is a great preacher. Each year sees a cubit added to the stature of his intellectual endowment. He is growing. City Temple, London, took him from a little church of the middle west, after he twice declined the call, and put him in its famous pulpit, where he most acceptably filled the place made notable by some of the world's best. Back in this country again, Dr. Newton now serves the Church of the Divine Paternity, opposite Central Park. The sermon I heard was on, "All Souls and All Saints." The pastoral prayer was as impressive as the sermon and both were delivered quietly, in a conversational tone for the most part, and in the simplest and richest diction. At times in his sermon he reached some striking climaxes, following which were his impressive pauses, for which he is noted. At such times his dark, piercing eyes seem to search his hearer's soul. He works with ease, and brings to his aid the thought of the best minds of history and literature. One by one came the great saints, though just a word told us their contribution. His soft, musical voice, impressive cadences, dramatic touches, and fine literary style conveying a deep, soul-gripping message held the closest attention during the thirty minutes' discourse. One feels as he leaves such a temple, after hearing that message of idealism, that the mystics lead the world.

That evening I heard Dr. Jefferson in Broadway Tabernacle. "Organization" is the word writ large everywhere in Broadway Tabernacle. The ministers are ushered into the pulpit, as the congregation are ushered to the pews. The assistant carried the service through as far as the sermon. Dr. Jefferson began by announcing a brief reception at the close of the service, when a committee would greet all who would remain for a moment. Then there was to be a devotional service for those who desired it in the chapel, while in another part of the building was to be a service of song for those who preferred that service. The preacher then answered a question that had been placed in the question box, and suggested that other questions be handed in. Then he began his sermon, which was one in the series on "Building a Happier World." He spoke simply. He was as conversational as if he were talking to friends in his study. His illustrations were very practical. He spoke almost entirely in monosyllables. His sentences were short. But his sermonizing went on step by step. It was hardly more than twenty minutes long, and promptly at the

end of the hour the service, exactly sixty minutes in length, closed.

Rabbi Wise I was glad to hear in Carnegie Hall, where his congregation, of the Free Synagogue, worship. It is one of the largest congregations of the city, and its leader is one of the most eloquent of speakers and one of the staunchest of Americans. His devotional service was very uplifting. His remarkable voice—deep, powerful, and resonant—was an invaluable asset, and is a matter of comment by all who have heard him. His announcements were many, showing the many activities of the synagogue. Among the notices was that of a union public meeting to be held that week when a prominent Protestant minister would speak on "The Christian and the Jew in America." And the Rabbi announced that he would follow with an address on "The Jew and the Christian in America." The sermon, or address, that followed was on the subject, "What the Jew Believes About the Bible." It was a most scholarly interpretation, free from bigotry or intolerance, and marked by greatest catholicity, with emphasis on those portions which most appeal to those of the Hebrew faith. His closing sentences contained an appeal for his hearers to find out what God's will for them was, whatever chapters of the Bible they might accept or reject. The one hour message was an intellectual and spiritual treat.

Dr. Cadman in his own pulpit preached a twenty-five minute sermon in a series on "Immortality." It was a beautiful morning. The immense choir was an inspiration. The preacher was at his best. The boldness and certitude of his utterances; the extensiveness of his vocabulary; his strong, logical climaxes, and his cyclonic appeals—all of this arrested the attention of his hearers, and held them closely as the preacher unfolded his truths. It was easy to see how Dr. Cadman's influence in Brooklyn has grown in his twenty years there, and why it is that he is in such demand as a preacher and lecturer in this country and England.

Dr. Hillis I heard in the First Methodist Church in Brooklyn; for it was just after the fire which partly destroyed the interior of his church. He preached on reasons for national gratitude. He has a very unusual mind, in the way in which it visualizes. For nearly an hour he spoke, at times very rapidly, at times very deliberately. The manner in which he marshaled figures and statistics, in his own way, was fascinating. His word pictures were models of rhetorical beauty. His appeal for international goodwill was fervent. His exposition of democracy was original and unique.

These five preachers are famous. They command the attention of the thinking world. In a very large way are they ministering to the higher life of greater New York. They are true forces for righteousness.

NATHAN HOWARD GIST.

Leominster, Mass.

A Discussion Where Minds Do Not Meet

EDITOR THE CHRISTIAN CENTURY:

SIR: First of all permit me to say that your paper is ably edited. It promotes thought. It seems to be fair and not afraid to "launch out into the deep." I admire a game man, right or

wrong. Some things that appear in *The Christian Century* I am yet unable to endorse. I presume that will not entirely kill it.

Two articles in your last issue impress me. One is from Judge Sandusky of Liberty, Mo. The other is from the pen of Edward Scribner Ames. Each seems to favor "Open Membership," a question greatly disturbing the brotherhood just now. They declare that immersion, as a barrier, must be gotten out of the way. To this end the judge quotes Mr. Lhamon's recent article and infallibly pronounces it sound. Several of our small papers hastened to copy Mr. Lhamon's article. I wondered why they were not fair enough to print the reply by J. H. Garrison that completely demolished the Lhamon position. The judge speaks of baptism as a mere "shadow" of some great "substance" that may be reached through different "modes." If baptism is a shadow, what is it a shadow of? I lift my hand and I see a shadow on the wall. There is a wonderful resemblance between the substance and the shadow. Of what is baptism a shadow? Paul tells us that it is the shadow of the burial of Jesus. Immersion is the only "shadow" that corresponds with this "substance."

John says that "water" is one of the "three witnesses on earth" ordained and sent of God, to prove the fact that Jesus is the son of God. Water has no place in the scheme of redemption except in baptism. As a witness it testifies to the burial and resurrection of Christ. But for these two facts this witness would have been an impossibility. I stand amazed to see a great jurist take this witness by the ear and lead him out of court and silence him forever. Yes, we need a "profounder study of the Bible" but in that study let us not forget the bottomless depths of Christian baptism. Strange "modern scholarship" don't give some thought to this wonderful theme.

The baptism of John, whence was it? From heaven or of men? The good judge seems to think it a mere "rite" that John found in a mudhole. Jesus thought it was from heaven. *Was it?* Better let it alone lest we "reject the counsel of God against ourselves." Where did Christian baptism come from? Is it not one of the things the Master commanded "in the day in which He was taken up?"

G. W. TERRELL.

Hope, Ark.

[Our correspondent has entirely missed Judge Sandusky's point. The judge does not "speak of baptism as a mere 'shadow' of some great 'substance'." On the contrary he expressly defines it as "the substantive fact of separation from the world and entrance into a new society." He refers to immersion, a physical act, as the "shadow" of this substantive spiritual fact. All that our correspondent says about baptism Judge Sandusky would no doubt say. Intelligible discussion of the baptism problem seems to be impossible so long as one party to the discussion falls into the unscholarly assumption that immersion and baptism are synonymous terms.—THE EDITOR.]

BOOKS

THE MANHOOD OF HUMANITY, by Alfred Korzybski. Count Korzybski, a mathematician and formerly an officer in the Polish army, has developed in this volume a concept, which apparently originated with himself, of man as a "time-binder." By this the author means that man differs from every other animal species in his capacity for utilizing the past and the future in his present life. It is a well recognized element, in the criteria by which animal life is distinguished from plant life, that the dividing line between the two is close to the point where the power of motion begins. In general, the vegetable world lives an attached life and the animal world a life of free motion. The development of what we know as "consciousness" in the animal world has a close relation to the growth of motive power. Count Korzybski would say this differently: to him the animal differs from the plant in its ability to bind space, that is, to avail himself at any time of the advantage of being elsewhere than he now is. The existence of the plant, in other words,

is punctiliar whereas the animal lives in two dimensions being able to move in space as defined by length and breadth. Or, as the author rather curiously expresses it, plants are "chemistry-binding," while animals are "space-binding."

Man as a physical animal has this space-binding power, limited in the main, as is the case with all animals, to two dimensions. Man, however, has the power of binding time as well as space. In other words, he may not only avail himself of the advantage which his neighbor has by way of position, by displacing him, but he may avail himself also of the advantages in knowledge and achievement of all who have gone before. Man has memory and the sense of passing time. With this goes the power to store tradition, to utilize every discovery and invention of the past and by this means to anticipate the happenings of the future. Herein man is distinct from all other beings.

But in general man has been content to exploit the space binding functions which he shares with animals rather than to rise to the possibilities of his time-binding functions which distinguishes him from them. Instead of using the combined wisdom of the past to meet his wants and multiply his creative powers, he competes in animal fashion with his neighbors. This is the cause of most of the ills of humanity. It occasions wars where the happiness and well-being of the aggressor would better be served by the application of science to the development of his own resources. We exploit the resources of others instead of developing our own. The wars and revolutions and serious industrial controversies which punctuate progress are the result of a disparity between the development of what are known as the natural and technological sciences on the one hand and of the social sciences on the other.

Furthermore, Count Korzybski maintains that the norm of human progress is expressed by a geometrical progression. That is to say, if the present generation progresses twice as far as the preceding generation, normally the rate of progress in the coming generation will be twice as great as in the present. The mathematicians way of saying this is that the curve of progress is a logarithmic curve. We never attain this rate of development for any considerable length of time because we are still in the "childhood of humanity," as distinguished from the "manhood of humanity." The attainment of this manhood, which defines man's proper destiny, is to be brought about by "human engineering."

The concept of the author as thus outlined is perfectly intelligent even to a layman. It is more difficult to follow him in the definition of a "class of life" to which mankind belongs, the time-binding class, which carries with it the possibilities of continuously accelerated progress in a definite ratio. This norm of human development the reader inevitably feels to be hypothetical and not demonstrable. Nevertheless, Count Korzybski's thesis is one of great interest and of manifest importance. His book has attracted the favorable attention of a number of American engineers, including such men as Polakov, Wolf and Steinmetz and has won the hearty commendation of the eminent mathematician, Professor Keyser of Columbia University. It is a stimulating contribution by a mathematician to our understanding of the spiritual possibilities of mankind, carrying a message very vital to this period of feverish preparation for another war. (Dutton, \$3.)

LONDON OF THE FUTURE, edited by Sir Aston Webb. This large and beautifully executed volume is entirely the result of the labors of the various members of the London Society. Each chapter deals with a special problem regarding the beautifying and improving of Europe's greatest metropolis, and is written by some member who is a specialist in the lines dealt with. Of particular interest are those chapters which deal with housing, city government, parks and open places, the smoke plague, other problems that have very direct connection with the daily lives of the majority of London's citizens. The views expressed are, in the main, very progressive, and the solutions offered have the appearance of being thoroughly rational. The volume is one that will afford much valuable material for the sociologist as well as the city-planner. (Dutton, \$15.00).

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Echoes of Union Seminary Trouble

The old-time controversy over Union Seminary of New York still has its echoes. The Brooklyn Nassau recently met to ordain a young student from the seminary. Dr. Joseph G. Snyder, for ten years stated clerk of the Brooklyn-Nassau presbytery, strongly objected to the ordination, and when he was overruled by the vote of the presbytery, he resigned. This dividing line in the east has in many instances interfered with the efficiency of the Presbyterian church. It is noteworthy, however, that in almost every test vote in recent years the church has aligned itself with progress.

Dr. Guy Lectures on Japan

Dr. Harvey Hugo Guy, for many years a teacher in the Pacific School of Religion at Berkeley, has accepted an appointment for a special series of lectures at the College of Missions in Indianapolis, beginning Oct. 9. His themes for the series are suggestive. They are: The Challenge of the New Far East, Japan in Revolution and Evolution, International Conflicts and Adjustments, Japan at Work, Japan at Worship, Tendencies in Modern Japanese Thought, and The Christian Approach to Modern Japanese Thought. Dr. Guy served many years in Japan under the Disciples board, and is recognized as one of the very foremost authorities in America on things Japanese.

Continuous Growth in the Y. M. C. A.

Along with the religious denominations of America, the Young Men's Christian Association is experiencing a period of growth. Membership in 2,120 associations in this country and Canada totaled 935,581 on April 30, against 868,892 in 1920 and 720,468 in 1919. In the whole world the figures show about 9,000 associations and a membership of a million and a half. There was a determined effort during the war to turn the heart of American young manhood away from the Y. M. C. A., but these figures will indicate how futile that effort has been. The service of the association in every community gives it an abiding place in the affections of the community.

Changes in New York Menace the Churches

The metropolitan city is ever in the making, and often a big public improvement may result in the death of a group of churches. Ecclesiastical New York is at this time deeply agitated over impending changes there. It is said that a new harbor at Jamaica Bay may change all Brooklyn into a business district. Brooklyn has in the past been the stronghold of religion about the nation's metropolis. Several new bridges across the Hudson river may be built in the near future and that would also make important population changes affecting the

churches. A tunnel to New Jersey would make it likely that more people would live in that state and do business in New York. The ecclesiastical property affected by these suggestions is valued at a half billion dollars. While changes of this sort create problems, they sometimes solve problems as well. In a new community religious institutions have an opportunity to take on a second lease of life.

Saint's Blood Liquifies

In a country like the United States the difference between Protestantism and Catholicism is not so apparent as it would be if one lived in a genuinely catholic country. Recently the annual miracle of St. Januarius has been re-enacted at the Cathedral of Naples, the blood of the saint becoming liquid once more. This is the miracle which was used on John Henry Newman to test his faith, and which he nevertheless asserted he believed. It is not so much with essential Catholicism that Protestantism differs as with its actual practice in Latin countries.

Labor Body Protests Ridicule of Clergy

The ridicule of the clergy by moving picture barons, cartoonists, vaudeville actors and others has come to be regarded universally as a public scandal. The Jasper Council of the Junior Order United American Mechanics of Charleston, S. C., recently passed the following resolution:

"Whereas, The practice of cartoonists, makers of stage plays, and producers of moving pictures in casting ridicule on the clergy, wherein the average clergymen is represented to be a silly ass, a species of clown, who draws down upon his hypocritical head the scorn and contempt of the multitude, has reached such a stage that it is obnoxious to all good citizens. This holding up to public ridicule of an estimable body of hard-working, self-sacrificing, and poorly paid men is most offensive to all decent people, whether they be church members or not. A man who enters the ministry does so at a great personal sacrifice. In an age given over large-

ly to "chasing the elusive dollar," when Mammon sits enthroned in high places, it is natural that sacred things should be reviled by irresponsible materialists and agnostics, and that the arrows of ridicule and sarcasm should be aimed at the ministers of religion. But the time has come to call a halt."

Presbyterian Moderator Watches Coming Armament Congress

Dr. Henry Chapman Swearingen is moderator of the Presbyterian church in the United States of America this year, and has been spending a good deal of time recently visiting the various synods of the church. He appeared at the Minnesota synod, held this year at Luverne, on Oct. 10. His address had continual reference to international affairs and in connection with the coming armament conference he said: "The Church has a new call to define the relation of Christianity to international affairs. The ruling principles of diplomacy have been pagan, and into this field the Church has never entered with

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700 Oakwood Boulevard, CHICAGO

the message of Christ. The fruit of the application of wrong principles is now seen in the distress of civilization. The coming conference on reduction of armament renders this issue acute, and convicts the church of guilty remissness if it does not take advantage of the occasion when all men are thinking about this matter, to define and apply the law of Christ with respect to national ideals, the moral accountability of governments, and the way in which differing peoples regard each other, as well as the methods they employ to promote their own interests."

Interdenominational Cooperation the Theme

So keenly is the divided church aware of its need for unity that unity organizations multiply. A projected Universal Conference of the Church of Christ on Life and Work headed by Archbishop Soderblom of Sweden is getting well underway. It differs radically from the projected World Conference on Faith and Order in that it treats the problems of the church as practical rather than theoretical. The American section of the committee will meet in New York on Nov. 2. This committee has forty-nine members representing seventeen denominations.

Junior Church in Cleveland

Franklin Circle Church of Disciples in Cleveland, O., has established the junior church. This makes it easier for the minister, who must otherwise address himself both to the child mind and the adult mind. The junior service of Franklin Circle church is in the charge of two ladies. They have a varied program from Sunday to Sunday, sometimes employing the stereopticon in order to illustrate some point. The children of the congregation who are under sixteen years of age are invited to attend the junior church. In this way there is room in the main auditorium for the morning congregation.

Consolidated Sunday Schools by Means of Bus

Twenty years ago a humble pedagogue of northern Illinois was able to secure a change of state law that would permit the consolidation of the rural schools of a township into one school with grades. His big idea was the use of a public bus for the transportation of the children. With the coming of good roads his idea has constant extension throughout the state. Is the Sunday school to have a similar transformation? Euclid Heights Presbyterian church of Los Angeles has recently put on a Sunday school bus to haul children from a distance. As result one hundred children have been added to the school. The cost has been \$15.50 per week. As the good roads movement goes forward, there may be a consolidation of Sunday schools in rural sections, with a big increase in the efficiency of rural churches.

Ministers Not Well Distributed

While there are considerable sections of the country which are not in easy reach of protestant worship, yet one learns that there is one protestant minister to every 594 people in the United States. How this compares with the great mission fields may be

seen from the following facts: There is one protestant missionary to every 2,125 people in Africa; one to every 172,538 in Japan; one to every 231,448 in India; and one to every 476,482 in China. It would seem that the distribution of the protestant ministers under a denominational system has not been wisely planned.

Southern Methodist Church Raises Salaries

The treatment of the Christian ministry is in some places improving. Though the improvement may be in the leading churches rather than in the small and weak ones, they help to erect standards. The southern Methodists during the year 1919-1920 increased salaries for ministers and presiding elders 36 per cent. Twenty-eight churches and districts in that community pay five thousand dollars or more. First church of Birmingham giving a salary of nine thousand dollars a year. Three hundred and twenty-nine churches pay above \$3,200. The bishops are given five thousand dollars a year with an allowance for travel and office expenses of \$1,800. The average salary for ministers in this communion is \$1,630 per year. This will indicate that many are getting a very small salary to bring about this average.

American Church in Berlin

It is a long time since there has been a service at the American church in Berlin. It was closed by Ambassador Gerard during the war because of his feeling that it was being used for propaganda purposes. It is to be reopened now for the benefit of those Americans who have gone on to Berlin to share in the economic revival of the German empire.

Fundamentalists Make Trouble in Local Church

The premillennial controversy in the Baptist churches makes itself felt in local congregations as well as in the conventions. The Fundamentalists finding themselves for the moment in a majority at a prayer meeting in First Baptist Church of Topeka, Kansas, recently voted that the church should adopt the Fundamentalist creed. The vote was twenty-two to eleven. When the congregation learned what had happened it turned out a crowd of two hundred people to the next prayer meeting and rescinded the action, at the same time instructing delegates to the state convention to vote in accordance with the majority opinion of the church. This church insists that it has no creed but the Bible.

Twenty Lay Readers Are Set Apart

The Protestant Episcopal church is meeting the problem of ministerial supply by increasing the number of lay readers. In St. Paul's cathedral in Detroit recently twenty men were set apart by Bishop Williams for this service. Several months ago a Layreaders' League was formed under the auspices of the church club, and a course of reading laid out. The Episcopal church has many missions in out-of-the-way places which will be served by the laymen until such

time as the church may educate and ordain enough priests to supply the need. Every communion in America has been compelled to make some provision for this urgent need, the Methodist church being compelled to open the ranks for a considerable number of women preachers.

Methodists Want Ten Thousand Salaried Workers

With the millions of the Centenary fund the Methodists find that the tasks of the kingdom in many departments are marking time for lack of the workers. In a public appeal that is being sent broadcast the bishops are asking for the recruitment of ten thousand young people in the near future. The positions to be filled include the pastorate of local churches, secretaryships, nurses, assistant pastors, religious education experts and many other kinds of specialized religious workers. The church has 16,000 pastorates, and 1,200 men are required at once to fill these.

First Woman Speaker at Divinity Chapel

Dr. Rowena Morse Mann, pastor of Third Unitarian Church of Chicago, is the first woman preacher to speak before the Harvard Divinity School. She appeared there in August. Her address was on "The Modern Sanctions of Piety." She has a way of breaking precedents wherever she goes. In Jena, Germany, she was the first woman to secure a Ph.D. degree. She lectures widely through the country on social and ethical themes.

Buddhists Are Training Their Priests

The effect of Christianity on Japanese Buddhism is very marked. The leaders of the latter religion are taking over many methods employed by the Christian missionaries. Bishop Tucker of Kyoto says the Buddhists are giving their candidate priests a much more thorough scholastic training than the Episcopal church is giving to its ministerial candidates. Not only are the Buddhist priests studying in the Buddhist institutions, they are to be found in the imperial universities as well. Particularly it is said that the young priests are getting splendid training in philosophical, psychological and oriental disciplines. From these facts it will be understood that the orient will not turn from Buddhism to Christianity in a day. Buddhism will contest the field, and the struggle will be a long one.

Disciples Hold Metropolitan Convention

The Disciples of Chicago have enlarged, and this year took in the whole metropolitan area from Waukegan to Gary in a metropolitan convention. More than 350 church workers were enrolled at this convention. Prominent Disciples from the outside speaking at the convention were Rev. F. W. Burnham, Secretary Mrs. J. M. Stearns, Rev. H. H. Peters, and Rev. R. H. Crossfield. Rev. O. F. Jordan retired from office in the city organization after six years spent as secretary, and four as president. Mr.

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THE OUTLINE OF HISTORY was unquestionably the best selling and most widely discussed non-fiction publication of the past year. The list price of \$10.50 for the two-volume set, however, placed it out of reach of many potential book purchasers. In response to an urgent demand for a cheaper edition there is now published a one-volume edition that will appeal to a much wider market. It represents H. G. Wells' answer to the criticisms, favorable and unfavorable, which the first edition drew from scholars in all fields. Without sacrificing his own original viewpoint, Mr. Wells has taken advantage of constructive suggestions relative to both general emphasis and detailed content. The one-volume edition is printed on thin bible paper, and contains 1272 pages. (Add 15 cents postage).

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When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations wholesale, magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and expressions of today.

IN ANNO DOMINI

A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

WHAT OF TOMORROW?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of this work—invaluable as it is in other respects.

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CHICAGO

E. J. Davis, secretary of the Anti-Saloon League, was made president of the Chicago Christian Missionary Society, and Rev. Perry J. Rice is continued as secretary. All the Disciples churches in the area are now cooperating with the society, and the plans for church extension in the near future are ambitious.

Congregationalists Experiment with Untrained Workers

No more violent reversal of Congregational tradition could be imagined than the employment last summer of a considerable number of untrained young men and young women of the college as workers in home mission fields. They were sent to Georgia, Alabama, Tennessee, the Dakotas and many other states. Other home mission societies were critical of the method but the Congregational secretary finds that the young people have been able to do a lot of good work and on their return many of them are making definite plans to take up religious work as their life work. In this way the problem of ministerial supply may find a double solution.

Disciples Will Hold Evangelistic Conference

Many professional evangelists among the Disciples who have been felt in recent years to be indifferent to the organized work of the denomination have seen a great light during the past year and have asked to link up their organization with that of the evangelistic department of the United Christian Missionary Society. During the Christmas week there will be held in Jackson Boulevard Church of Chicago a national conference on evangelistic methods under the direction of Rev. Jesse M. Bader, national secretary of evangelism of the United Christian Missionary Society. Pastors and church workers from all over the country will participate as well as many professional evangelists.

Eminent Clergymen at the University of Chicago.

The University of Chicago continues to command the talent of some of the strongest preachers of the country to serve as university preachers. Professor Francis G. Peabody of the Harvard Divinity School, was university preacher October 16. On October 23, Rev. Vincent E. Tomlinson, of the Universalist Church, Worcester, Mass., will preach, and on October 30, Bishop Francis J. McConnell of Pittsburgh. Bishop McConnell will also be the first preacher in November and will be followed by Bishop Charles D. Williams of Michigan, and President Charles F. Wishart of the College of Wooster, Wooster, Ohio.

Volunteers Take Place of Paid Workers

The industrial depression in Pittsburgh has made itself felt in church budgets, and in many churches there are retrenchments. East End Church, of which John Ray Ewers is secretary, has organized the young people for church work. A young woman volunteer is on duty at the church office every forenoon calling up absentees on the phone and getting

out letters. Central Christian Church of Indianapolis has one hundred such volunteers this year which accounts for the success of that institution. The Indianapolis church has followed the volunteer plan for a number of years. Parish administration is not one whit behind business in the matter of system these days.

Denominational Journal Wants Wealth Better Divided

The Missionary Voice, organ of the southern Methodists, is responsible for a statement with regard to the wealth of this country. It says: "In 1915 the Senate Committee on Industrial Relations, after careful investigation, reported that two per cent of the population of the United States owned sixty per cent of the wealth, 33 per cent owned 35 per cent of the wealth, and the remaining 65 per cent owned but five per cent of the wealth. One hundred dollars divided in this proportion among a hundred people would give two of them thirty dollars each, thirty-three \$1.06 each and sixty-five only eight cents each. The Christian ideal of brotherhood demands a more equitable division of the fruits of industry."

Federal Council Active on Armament Conference

The Federal Council of Churches is active in the matter of the Armament conference and has cabled the church federations in England, France and Japan asking them to observe Nov. 6 as special days of prayer. A committee has asked President Harding that the daily sessions of the conference be opened with prayer. It is said that the president is considering this suggestion seriously. One of the criticisms of the Versailles conference was its lack of religious spirit. Churchmen are seeking to remedy this defect in the new conference.

Advertising for Missionaries

Boards of missions do not usually advertise for missionaries, but at present the Board of Missions of the Methodist Episcopal church, South, is seeking 144 new ones. Capable, well-trained men and women are needed for all sorts of work, and in each of seven foreign fields, China is calling for seven evangelistic missionaries, two teachers, four physicians, a nurse and an industrial man. The missionaries of this denomination are required to have a college degree representing four years beyond the standard high school and in addition such professional training as the particular task demands.

Unitarian Editor Takes Preachers to Task

Unitarian preaching lacks something these days, and there is a reason why, for many years it has found a smaller audience. The Christian Register, leading journal of the denomination, takes the Unitarian ministers to task in these words: "Now, however, it is bruited even among the 'orthodox' that theologically we have fallen back, and that there are teachers of doctrine in evangelical Christendom who make us look like time-markers. It is not that there is anything so wondrously new in the attainment of these other schools, though both philosophically and theologi-

cally there are some brilliant and extraordinary fruits of scholarship. The point is, they are alive. There is an eager and inquiring mind in other communions today, while in many instances our men seem to have no more questions to press upon the universe, no zeal in the source and destiny of it. This manifests itself in the comparative triviality of much Unitarian sermonic material. It is transient, newspaperish, thin, sometimes freakish, with no great principle, no profound issue at its heart, for it has no heart, no grip upon the thing called cosmic, universal, divine. Sincere enough, yes; but sincerity while necessary is not a cardinal virtue in preaching. Another quality comes first."

State Convention Talks About Disarmament

The foremost topic at the state convention of West Virginia Disciples was disarmament. Rev. E. P. Wise, pastor of Bethany church, spoke eloquently on the need of taking a definite stand in favor of peace. He said: "The church has come to the kingdom for such a time. Certain great perils confront us, perils of disillusionment and reaction, the peril of intoxication of power, perils to the inner life of our people. But the greatest of our perils is the peril of letting slip what is perhaps the world's greatest opportunity for a great moral advance. Certain great values have come to us also—a spirit of increased solidarity, the spread of democracy, the increased spirit of co-operation, and certain great moral demonstrations—if we let these slip and fail to fulfill them, we are recreant to our high trust. The greatest sin is the sin of failure to do our utmost for a better world."

Blasphemy Is Not Free Speech in Maine

While the American government guarantees free speech there are some criminal misuses of speech which do not come under this head. Michael Mockus, a Lithuanian, showed some pictures in the state of Maine recently in ridicule of God, Christ and the Virgin Mary. His language was filthy and insulting to those holding to the Christian faith. Such a case is covered by the law in the state of Maine which provides a penalty for blasphemy against any person of the Christian trinity. The socialist orator was convicted, and henceforth will be compelled to set his views forth without outraging those in his audience who are Christians. In many sections of the country the Christian press is discussing the decision of the judge, with a wide variety of opinion.

New Congregational Secretary Formulates Program

The new secretary of the National Council of Congregational Churches has issued a manifesto recently in which he sets forth facts and a program for the congregational churches of the land. He declares that the salaries of congregational ministers have been increased in four years by forty-five per cent, which is probably the best record of any communion in America. There is now an endowment of five million dollars behind the ministerial pensions. He is authority for the astonishing statement that half of the congregational ministers of the country are in other work

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than the pastorate, many of them being editors, secretaries and business men. The loss from the ministry last year was 139 and the ordinations were 93. The conclusion he draws is that the denomination must push the recruiting of the ministry. Secretary Burton favors the more general observance of Lent. He recommends the preparation and use of prayers in printed form. Congregational pastors should aid in evangelistic work in neighboring parishes, is his idea. He recommends this plan rather than the use of professional evangelists. The endowment of the colleges, the more economical administration of the missionary work and other matters of practical importance are taken up in the report of the secretary. Congregationalism grows continually more evangelical in its spirit, and this along with its splendid traditions in the educational phases of the church's ministry makes it well fitted to cope with the problems of the new age.

Synod Meetings Bring Encouraging Results

A number of synod meetings of the Presbyterian church have been held recently, and at all of these sessions the statistics have been of the most encouraging sort. In the matter of increase of membership the percentage for the past year in Michigan was 7 per cent, and in Wisconsin a 15 per cent over normal. The Sunday school increase in Michigan was 8 per cent and in Wisconsin 19 per cent. In Michigan the per capita giving of Presbyterians is \$29.07, while in New Jersey it is \$30.13. In the three synods the statis-

tics were all through of an encouraging sort and it seems certain that next May the Presbyterians at General Assembly will report the greatest year of their history.

Quarter of a Century in One Pulpit

Rev. George W. Truett, pastor of the largest Baptist church in America, First Baptist church of Dallas, Tex., recently celebrated the twenty-fifth anniversary of the present pastorate. The building was packed to overflowing at both services and hundreds turned away. An old-time hearer who had never joined the church united that day, and with his son were baptized at the evening service.

Bachelor Preacher Adopts an Orphan

Rev. C. H. Wilhelm, pastor of Disciples church of Pontiac, Ill., has been preaching to his people that every bachelor in the congregation should adopt an orphan in Armenia. Since he is himself a bachelor, he has adopted his orphan, to be cared for in an orphanage in Armenia. Mr. Wilhelm insists that in the state of Illinois there are ten thousand bachelors who should follow his example. There are now 229 orphanages in various parts of Armenia that are maintained by Americans. The care of an orphan requires five dollars a month.

Swiss Churchman Hopes Much from Armament Congress

The interest in the coming Armament Congress is not confined to America. In-

telligent leaders of public opinion in Europe are equally interested. Pastor Adolph Keller, secretary of the Swiss Federation of Churches, says: "America is the hope of the world in this crisis. The people of Europe look to her to exercise her leadership unselfishly. To the old nations a reduction in armament is a vital necessity. If the Conference on Disarmament will not give to the world what is expected by the nations there will be a general burial of ideals, of constructive effort and of confidence and the peoples will sink back into deep hopelessness. The way will be prepared for the destructive forces of anarchy and bolshevism. Still, hope prevails and the people of Europe believe that the Conference will achieve definite results in reducing armaments and in restoring international goodwill and faith."

Big Gains in Presbyterian Colleges

Thirty-two of the leading Presbyterian colleges of the land have already made reports on their enrolment this year. This totals 11,886, a gain over last year of 1,245. The largest of these is Coe with enrolment of 1,150; James Millikin, 818, and Lafayette, 806. This experience of Presbyterian institutions seems to tally with that of other denominations. The Methodists are particularly gratified that the entering class of Boston University this year includes 1632 regular day students working for a degree. The school of theology had in July a total enrolment of 340.

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